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THE BRITISH NAVY.

NO. XI.—A SEA FIGHT.

"Stand to your guns, my hearts of oak,
Let not a word on board be spoke,
Be silent, and be ready.

Ram home your guns, and sponge them well,
Let us be sure our shot will tell,
Be steady boys, be steady."—SEA SONG.

So many improvements have been effected of late years in the armament of ships, and naval gunnery has now attained to such excellence, compared to what it had when the last action was fought at sea, that it requires some draught on the imagination to conceive and depict the probable consequences that will result when next a naval battle occurs.

The material improvements of assimilating the calibre, and substituting long guns of superior range capable of sustaining double charges of shot, for carronades, have been gradually going on for some time; but the introduction of shells into the broadside force is a measure of very recent date, and it has in fact been adopted since the publication of the first of these papers, an Admiralty order having been promulgated on the 20th of February last, to the effect that guns capable of discharging shells shall in future form part of the armament of all vessels.

Our design being to describe to our readers the routine of a seventy-four gun ship, such as it *exists at present*, and to give them an insight into matters which every one is desirous of knowing something about, it becomes necessary that we should notice this material alteration, when attempting to depict a naval battle, such as might be expected to occur to-morrow; and having already explained generally in our Seventh Article [LONDON SATURDAY JOURNAL, No. XVIII.] the nature and capability of our ship's batteries, and also the various kind of missiles heretofore projected therefrom, we shall now give some account of the shell, and show by what means and under what circumstances this destructive projectile has been for the first time rendered available for naval warfare.

The shell is a globular iron ball, having a hollow cavity in the centre, large enough to contain as much gunpowder as is sufficient to burst it, and scatter the fragments with great force, causing destruction around, at the same time that the explosion sets fire to every combustible matter within its reach.

There is a hole on one side, and in this a fuse is inserted, for the purpose of communicating fire from the charge to the powder in the cavity. This fuse is made of wood, being similar in appearance to the faucet which receives the spigot in the tap of a barrel, and it is graduated into divisions, calculated to the number of seconds it shall burn, before it reaches the powder. The knowledge of this enables the artillerist so to arrange his charge and elevation, as to regulate the time of flight, and produce the effect desired in shelling, or bombarding as it is called,—namely, that the shell shall burst just as it alights upon the object aimed at.

Into this wooden fuse a preparation of saltpetre, sulphur, and mealed gunpowder is evenly pressed, and by cutting the wood to the desired length, or *reaming* out any portion of the staff, the time it will burn is regulated.

Although shells have always been considered most destructive missiles, more particularly against such combustible substances as ships, being calculated to tear their sides and decks when bursting,

and also to set them on fire, the difficulty of projecting them was considered objectionable to their use at sea. These difficulties are now surmounted.

Formerly shells were seldom or never discharged from cannon of the ordinary shape,—for these could not be set to the degree of elevation necessary to produce the greatest range;—but pieces of ordnance called "*mortars*," made of brass or iron, were used for the purpose—being short, heavy, and strong enough to sustain a charge of 20lbs. or more of gunpowder, and so placed as to have no recoil. When used afloat they were firmly imbedded in a mass of timber in the centre of vessels built for the occasion called "*bombs*," and at each discharge the vessel was immersed a foot or more by the violence of the shock. But *mortars*, either on shore or afloat, were not capable of projecting a missile in a straight or point blank line, or anything approaching thereto, but in a parabola or curve, and the shell, by this mode of flight, overcoming the action of gravity, reached to a considerable distance beyond what it would otherwise do. The principle of this is exemplified by throwing a stone, when, if it is desired to project it to the utmost distance that the strength is capable of, we naturally direct it upwards, and produce the parabola we are describing, before it alights at the end of its flight.

Now, although by this mode of elevation a missile is made to traverse a greater distance, it is evident that the certainty of hitting an object diminishes just as the elevation increases; and although shells projected after this fashion from *mortars*, being impelled by large charges of gunpowder, produced great destruction when falling on towns like the devoted Ismail, where

"each dwelling
Presented a fine mark to throw a shell in,"

or indeed on any extensive or closely accumulated substances, such as vessels in a dock or in a river, they could not be directed effectually against insulated objects like single ships, and as their use was considered dangerous on board vessels in action, lest they should be exploded by the flashing of so many guns—for these reasons, and also the very imperfect and uncertain means of insuring their bursting with the wooden fuses, they were seldom or never used at sea.

About a dozen years ago Colonel Paixhans, a French engineer, conceived the idea of discharging shells horizontally, or at small elevations, in the same manner as shot. The difficulty was to prevent the missile turning, and presenting the fuse hole to the charge, when traversing the bore of a long gun before it was ejected at the muzzle, and the danger of its bursting and causing injury to friend rather than foe under such circumstances. The fuse itself was also objectionable, because, to be sufficiently strong to bear the ramming of the stuff, and also to be hammered into the shell, it required a stout plug, the hole to receive which gave vent to a considerable quantity of the bursting powder, and by presenting a portion of the fuse plug beyond the surface of the shell, deflected its flight through the air from the true course.

By casting his shells oblong, and afterwards adopting the use of pieces of wood, strapped with tin to the globular shell, he prevented the missile turning in the gun; and by substituting metal fuses for wood, and screwing them into the shell, they were made flush with the surface, and being as strongly fixed as the breech of a pistol, presented a resistance to the bursting powder, which had now no vent except the small orifice containing the composition, so that with less powder the effect of the explosion was greatly

increased. Colonel Paixhans also invented a peculiar kind of gun for throwing these projectiles, and having satisfied the government, by the success of a series of experiments on old hulks at Brest, that the practice was safe and effective, his plan was adopted in the French navy, subsequently by the Russians, always on the watch for improvements; and if the Board of Admiralty has been reluctantly compelled to sanction the introduction of shell practice into the British fleet, after witnessing the terrible effects they must produce in naval conflicts by inspecting recent experiments at Portsmouth, it has been in self-defence, and not before it became imperative, owing to rival nations having preceded us.

The reader will please to substitute four guns of 65cwt., 9 feet long, and having a calibre of 8 inches, for the same number of 32-pounders, described in Article VIII. as part of our ship's lower deck battery, and two of the like sort, for two of the 18 pounders on the main deck, being six guns in all, calculated for discharging shells of eight inches diameter*, and with this amendment to our ship's broadside force, we will proceed to prepare for battle.

The reader must suppose the cruise to have extended over several months, during which ample time and opportunity has been afforded to train the crew to their various duties, and frequent occasions taken to perfect them in gunnery practice, by firing at a mark. Considerable emulation is now excited, not only between ships of the same but of rival nations, as to which shall become the greatest proficient at this important duty, and great part of the care formerly expended upon celerity of evolution, with dispatch in reefing, furling, &c. is now bestowed upon the gun exercise; all which will of course tend to make future conflicts of less duration, but far more destructive whilst they last.

A general exercise is, in fact, a strict rehearsal of a battle, so far as adopting every precaution necessary for that event, in order to familiarise the men with their work, and to prevent confusion when it really occurs. We have known it to assimilate so closely to the real thing, as to have persons directed to fall and represent wounded men, whilst others carried them down to the cock-pit; we do not recollect whether the surgeon furthered the matter by going through the forms of an operation, but we have seen the late Admiral Macnamara Russell, commonly called Paddy Russell, act the part of a wounded hero to admiration.

When commanding the North-Sea fleet, about the year 1808, this eccentric old officer was fond of exhibiting in the person of himself and others, by way of example. He would fall down on the deck, in the middle of a general exercise, calling out "Oh, I am hit, boys! I fear my leg is off. Carry me to the doctor, my children!" On which his coxswain, and three marines to whom the care of the admiral under such circumstances was delegated, immediately conveyed him to the cockpit. When arrived, and the surgeon stepped forward to tender prompt assistance, he would exclaim, "Not out of my turn, doctor dear; attend to these brave fellows first, but just let your mate clap a tourniquet† on my thigh, for I am fainting, doctor, by reason of the hemorrhage. A drop of water, for the love of God!" Although it is not usual to carry matters to this extreme at general exercise, still every material point is rehearsed, and the ship is kept in such a state of preparation, as that ten or fifteen minutes shall suffice, even in the middle of the night, from the moment the alarm is given until every thing is ready, and the first broadside fired. The stores are all kept in the neighbourhood of the guns, and the principal preparations consist in taking down the bulkheads, and clearing the officer's cabins, arranging the mess-tables in the cable tiers to receive the wounded men, slinging the yards, and securing the corners by which the sails are distended with chains, placing fire screens, made of thick woollen substance, around the hatchway, through which the supply of powder passes to the several decks

* These guns are not precisely of the same nature as Paixhans', but differently shaped. We have already stated a cone to be the proper shape for a cannon; all deviations therefrom are matters of taste and fancy.

† Tourniquets are screw bandages used for stopping the blood, and they are distributed about the quarters, and a number of men taught to apply them. A handkerchief and broomstick is sometimes substituted.

from the magazines, &c.; but as persons are especially appointed to all these duties, it is almost incredible in what a short time they are accomplished; and when any anticipation of meeting an enemy suddenly is entertained, and some precautionary measures adopted, such as substituting screens for bulkheads, a well disciplined ship will be ready for action in five minutes from the time the drum beats to quarter.

We have reserved this occasion for describing how the men are stationed at quarters, and shall now proceed to do so.

The crew are summoned by sound of drum and fife, to the inspiring tune of the song commencing "Come cheer up my lads, 'tis to glory we steer," and which has for its burden the following appropriate chorus, said to be the composition of the gallant Sir Sidney Smith:—

"Hearts of oak are our ships, jolly tars are our men,
We always are ready,
Steady boys, steady,
We'll fight and we'll conquer again and again."

When exercise only is intended, the drummer concludes the summons by one roll of the drum; two rolls denote that the call to quarters is for muster and inspection, which is the case every evening, in order to ascertain that every man is present and sober; when the rolls are omitted, the summons is for battle.

It will suffice to show how the men are disposed at one particular gun, because all are alike, the only difference being that the heaviest guns require the most men.

As every nature of cannon used in the navy requires six persons at least to work it, the duties are embraced in six numbers; the remainder are called auxiliaries, the amount of course dependent on the number assigned.

In dividing the crew at quarters, care is taken to select equal portions from the starboard* and larboard watch, and also from the various classes we have enumerated in our Eighth Article (LONDON SATURDAY JOURNAL, No. XXI.). This is done in order that should heavy loss of men be suffered at some particular spot, such as the middle of the main deck, which is called the slaughter-house, on account of the casualties that generally occur there, it may not bear more severely on one station than another.

Petty officers and leading men are quartered at guns most convenient to the duties assigned them.

A portion of marines are stationed at small arms, the quarter-deck guns are also manned principally by marines; the remainder of the party are distributed about the main deck, so as to be at hand to cover the boarders, or repel any attempt at boarding by the enemy.

In many ships a few marines, expert marksmen, are stationed in the tops, and some captains provide them with rifles at their own expense, for these weapons are not supplied to the navy. We recollect, during the war, when running along the coast of Italy in a frigate, some of Murat's soldiers, stationed in a small fort, opened a fire on the ship. The captain gladly availed himself of the opportunity to expend a few rounds of shot; for at that period, ammunition was not allowed for exercise; so we beat to quarters, and stood in for the battery. The commander of the enemy, a very fine fellow, conspicuous by his gaudy dress, was directing his men, when a marine stationed in the main-top, hailed the quarter-deck, saying that his piece covered the officer, and asked permission to shoot him. "Shoot your equals, and be damned to you, Sir!" replied the captain; upon which the jolly, faithful to his orders, turned his musket upon a serjeant, being we suppose the equality he aspired to, and shot him through the head. The fire of the frigate speedily drove the enemy out of the battery, and when we landed to spike the guns and blow up the works, we found the unfortunate serjeant lying dead, and the marine, being one of our party, pointed to his handiwork, and said it would have been the fate of the officer, had not the captain forbid him. Upon such mere chances and trifles hang the lives of men in time of war!

Taking a main-deck gun, the crew of which consists of ten men and a powder-boy, designated as follows:—

- | | |
|-----------------------|----------------------|
| 2. Second Captain. | 1. Captain. |
| 4. Sponger. | 3. Loader. |
| 6. Assistant Sponger. | 5. Assistant Loader. |

With four auxiliaries, and powder-boy.

* Starboard is the right, and larboard the left hand side, when standing with the back to the sea at the stern of the vessel.

The first captain and all those designated by odd numbers belong to the starboard watch, the even numbers to the larboard watch.

The crew of a ship is only sufficient to man one broadside fully and completely, because it is presumed that an equal force can only be opposed to one side; when placed between two or more opponents, as is frequently the case in general actions, the odd numbers man the starboard, and the even numbers the larboard guns, the auxiliaries being equally divided. Besides the stationary powder-boy in attendance on each gun, there is an extra powder-man for every two guns, his duty being to fetch the boxes containing two cartridges from the screens, communicating with the magazine, and to keep that number in constant reserve.

There is a regulated exercise described in the general printed instructions, under which the duty of every number is most clearly defined, not only at working the gun, but at providing (as it is called) the stores necessary on beating to quarters. Thus, the captain and second captain, whose positions are at the breech of the piece to point and fire, have the care of providing priming-wires, tubes, flints, spare trigger-lines,* vent plugs for plugging the touch-hole during the operation of sponging, and by stopping the current of air, extinguishing any sparks of fire remaining in the bore from portions of the wad or cartridge; rendering (or drawing through the loops) the breeching, a strong rope which passes round the gun and carriage, having its ends secured to the ship's side, and which checks the recoil, when the piece has run in sufficiently far to be loaded. The captain also directs the training of the piece, adjusts the coin, a sort of wedge, for elevation, sees that the gun is properly secured, the stores provided and returned, and that every operation is correctly performed. Nos. 3 and 4 are stationed on each side of the muzzle, and it is their duty to sponge, worm, and load the gun, and provide the materials, such as sponge, rammers, wads, necessary for this purpose. Nos. 5 and 6 are on each side of the breech, having at hand handspikes for training or for raising the piece by leverage, in order to point the gun. The auxiliaries are stationed on each side, between the breech and the muzzle-men, and assist at working the tackle.

Independent of his number, every man has another title, such as boarder, fireman, sail-trimmer, &c., the duty being sufficiently designated by the name, and these bring to the gun their arms, fire-buckets, lanterns, &c.

The guns are always kept loaded, the vent-holes of those on the lower deck, where the men mess, being filled near the top with putty, which prevents any wet getting to the cartridge, or danger from fire, in case any one should be so imprudent as to remove the leaden apron with which the locks are always covered. One or two guns of a side on the main-deck are kept unshotted for the purpose of making signals. Matches, composed of rope saturated with saltpetre, are lighted on beating to quarters, and kept in tubs half full of sand, in readiness in case of accident to the lock. Sufficient shot for several broadsides are kept upon deck at all times, arranged in racks around the hatchway, but when clearing for action, or general exercise, an additional quantity is got up from below.

When a ship of war is cruising on the look-out for an enemy, it is usual to ascertain the character of every vessel that appears in sight; no sooner therefore does the look-out man at the mast-head report a strange sail, than a course is shaped to approach her sufficiently near to communicate by signal, if a friend, or to overhaul her, if a stranger. Ships of war are easily distinguished from merchant vessels, by the height of their masts, and squareness of their yards; and there is a peculiarity about the vessels of every nation, by which the practised eye of the seaman can make a tolerable guess at her character, before she exhibits her flag. As strange vessels are continually discovered, and it sometimes becomes necessary to overhaul them and inspect their papers, as well as to procure intelligence of the ships they may have fallen in with, all this serves to enliven and give some variety to the routine of the every-day occurrences on board a cruiser: but on no occasion, until a vessel is fairly made out to be an enemy, of a force to justify the proceeding, are the men disturbed by needlessly clearing the ship for action; because, as we have already stated, this is a work which can be effected, when necessary, in a very few minutes. Neither is the ordinary routine broken when an

ascertained enemy is in sight; the meals take place at the same hour; and it is not until it becomes apparent that an action will ensue within an hour or so, that orders are given to clear, and afterwards to beat to quarters.

There is, and no doubt always will be, a considerable deal of chivalry observed in naval encounters; and it is seldom that a ship of equal force, of any nation, will show a disinclination to engage, unless when charged with orders to the contrary, in carrying despatches, &c. When vessels of hostile nations meet, therefore, it is pretty certain that a fight will ensue; and sometimes a gun is fired on hoisting the colours, as an intimation of defiance.

Let us now suppose, that, in the morning, a strange sail has been discovered, standing upon a certain course; that chase is given, and after a given time, when sufficiently near to distinguish flags, that she has declined to answer the private signal, and that her appearance denotes a vessel of war of equal or superior force;—when approached more nearly she is clearly made out to be an enemy; that orders are given to clear the ship for action; that, it being twelve at noon, the men are permitted to get their dinner, whilst all sail is made in the direction of the stranger: in due season, the hands are turned up; the captain addresses to them a few words of encouragement, to which they respond in the true style of British tars, by three hearty cheers; anon, the drum beats to quarters, and the captain with his first-lieutenant go round the decks, in order to see that everything is prepared for the serious business to follow. Let us accompany them in this round of inspection, and endeavour to describe the state of matters on board.

If the weather is not very cold, the majority of the men will be found stripped to the buff, having no garments on but the trousers tied tight around the loins with a handkerchief, whilst another is bound round the ears and temples. The heads of the butts of fighting water have been knocked in, and the purser's steward has added some lime-juice or vinegar; for thirst becomes general during the heat and excitement of battle. The naked bodies of the seamen, tattooed as they are with curious devices, present a strange and savage appearance; and this is greatly increased when they become disfigured by blood and gunpowder. It is a scene to startle any person who has not been prepared for it, and precisely what we have witnessed ourselves; not only the men, but some of the officers having so arranged their toilet, in the ship we served on board of, at the battle of Trafalgar.

On that memorable occasion, being under eleven years of age, we acted in capacity of aide-de-camp to the captain; and, having but a few months before left school, the reader may suppose we were not a little elated, and, if the truth must be told, somewhat alarmed, at our position. It is certain, however, that boys of this age, of whom there were a couple of score in our ship, and many hundreds in the fleet, take to the business more kindly than those of larger growth; and with such a seasoning as Trafalgar afforded, we cared little for after adventures of a far more dangerous description; we suppose, upon the principle asserted by Byron, in reference to the effect of the click produced by the cocking of a pistol:—

“————— after being fired at once or twice,
The ear becomes more Irish and less nice.”

During the time the fleet was running down upon the enemy, things upon the quarter-deck maintained a decent, if not a dignified appearance; the officers wore their ordinary dress, and the men at the guns had stripped their jackets only; and even when we got fairly into action, the business was carried on with proper order, the men loading and firing with astonishing rapidity,—three times at least for every one of our opponent's. We were engaged on both sides, and being rather pressed, one of our ships came up to our assistance, and ranged up between us and a French two-decker on the starboard side. It became necessary to warn the men on the decks below, to cease firing, lest our shot should injure our friend, and the captain now called for his young aides, and despatched them to the officers of the divisions, with orders to that effect. We were directed to take this message to the lieutenant commanding the after-guns on the lower deck, and having made our way down with some difficulty, owing to the hatchways being blocked with wounded men, we encountered that officer, stripped as we have described, and only to be distinguished from others by the absence of the long tail which all seamen wore at that period, and a speaking-trumpet in his hand, through which he was exciting his division to “fire away.” On conveying to him the captain's orders, to “cease firing,” he took little notice

* A ship's gun is discharged by means of a strong brass flint lock secured on one side of the vent or touch-hole, and having a trigger line long enough to admit of the person discharging standing clear of the recoil. Percussion locks are not yet adopted. A quill tube communicates the fire from the prime to the charge.

of our presence, but still encouraged his men to continue doing so; on which, indignant at our reception, and impressed with our importance, we reiterated our message more positively, at the same time stating that a friendly ship had ranged up between us and the enemy. We think it is Captain Marryatt who has described a young midshipman as the most impudent thing in nature, more impudent even than a London sparrow. In this respect we imagine the naval service was as conspicuous in former times as the present; and so, no doubt, thought the lieutenant we addressed,—rather impertinently, we opine,—for he brought his trumpet to bear with such violence on the top of our cranium, as to level our dignity for a while; and while he flattened the instrument, enlarged our bump of “self-esteem,” to such a degree as to render that organ remarkably conspicuous, and so it has remained ever since.

It is an awful moment, that intervenes just before getting into action: the firm bearing and compressed lip marking the determination of some, whilst others of more merry temperament crack a jest. All persons confined, or in arrest, are liberated, and exhorted by their conduct to efface the recollection of the charges against them. Quarrels are reconciled, and requests made as to the disposition of effects in case of accident. Friends embrace; and it is now that the words of the song are realized:—

“The decks were cleared, the gallant band
Of British tars each other cheering;
Each kindly grasped his messmate’s hand,
With hearts resolved, no danger fearing.”

It becomes the care of the commander to approach an enemy warily, so as to give him no advantage of position, and this is the more necessary since gunnery has attained to such excellence, not only in our own, but rival navies.

Supposing our ship to windward, she will make a sweep just out of gun-shot, and having taken in her light sails and reefed her topsails, like a boxer stripping for combat, approach on the weather quarter of her opponent, on what is called the point of impunity, by which means the foremost guns will be brought to bear in opposition to the after ones of the enemy. It was in this fashion the Chesapeake approached the Shannon, and the manoeuvre has always been instanced as a beautiful piece of seamanship. If the circumstances are such that the ship is exposed to be raked in closing, the men are ordered to lie flat on the deck, but the officers maintain their erect bearing.

It was formerly the custom for ships to man the rigging and cheer before engaging, and for the captains to salute, afterwards to shake their swords at each other, and express a determination to blow their opponent to pieces unless he hauled down his colours. This piece of chivalry fell somewhat into disuse during the last war, and it is too dangerous a practice to revive. We may therefore presume this “more honoured in the breach than in the observance,” and that the ships engage within fair point-blank distance. The result of the battle will now greatly depend upon the effect of the cannonading, the vigour with which it is kept up, and the destruction produced by the shells, the benefit of proving which latter is reserved for the rising generation. Close action has always been the favourite position of our officers, because the day, though ever so long, is scarcely sufficient to effect what is necessary, even after a severe contest is ended. The removal of the prisoners from the conquered ship, and the repairing of damages, all indispensable, are matters which must be effected before rest can be taken, for security sake, against the elements or the enemy, and this must be accomplished in both vessels with a reduced and exhausted crew. It is in this matter of repairing damages, however, and in his ability to apply resources in the worst of cases, that the British seaman proves so far superior to the half seamen of other nations.

Close action is also favourable for boarding, and a battle is never secured until this can be accomplished, because a chance shot may, by dismasting a vessel, turn the fate of the day, and enable a beaten enemy to escape or even to take up such a position as shall oblige her opponent to surrender.

We will suppose, therefore, that, exhausted with cannonading, during which no material advantage has been gained on either side, an opportunity is seized for laying the enemy on board, and that the boarders are called away. They are usually headed by the first lieutenant—for it is not customary for a captain to quit his own ship, although it was done in the case of Captain Broke when he captured the Shannon. The boarders are the most active men in the ship, and armed with cutlasses slung to the wrist, so as to leave the hands at liberty for climbing. These cutlasses are excellent weapons, and ground as sharp as a razor; they are generally preferred by the officers to the swords sold in shops. Another por-

tion of boarders have pikes, and some have tomahawks or battle-axes; they are covered by the marines, who with their muskets and bayonets follow the boarding party.

Let the reader suppose a couple of hundred men, the greatest part of them naked from the waist upwards, disfigured with blood and gunpowder, their bright swords glancing, cheering and rushing forward impetuously to the attack—

“Where lives the desperate foe that for such onset staid?”

The shock has never yet been withstood, and boarding may be called our “successful practice” in sea fights. The matter is now soon decided, for after a short space the quarter-deck is cleared, the enemy flying below, or making tokens of submission; and it is here, in the very whirlwind of excitement, that the character of the British seaman shines conspicuous, not only for undaunted courage, a quality common to many men, but for a far more noble feeling, *compassion*. We have much experience of our own, and we appeal to the experience of others, that seldom, we may say never, did a case occur, when a conquered enemy appealed to a British seaman for mercy in vain,—nay more, it has many times occurred, that men who the instant before were intent on the destruction of their opponents in hand-to-hand encounter, have risked their lives to save them when once they had ceased to resist. Had we space, we could, from our own recollection, mention hundreds of cases where this generous feeling has been displayed. Contrast this with the brutal conduct of soldiers—ay, we lament to say, British soldiers—entering towns by assault, where the atrocities committed—rape, rapine, murder, and cruelties of every degree, on the harmless and unresisting inhabitants, are but imperfectly described even in the graphic recitals of Colonel Napier and others of their own profession, eye-witnesses of the scene. We hesitate not to say, that a seaman would as soon think of ill-treating or plundering his own kindred, as women and children, or even armed men, when they had succumbed; and in what does a ship, carried by boarding, when resistance is made to the last extremity, differ from a garrison that has refused to surrender and withstood an assault; that all sorts of atrocities are committed and even permitted in the last case, when in the first they are never even contemplated, and if attempted would be probably punished with death upon the spot, by some indignant individual? This noble trait in the seaman’s character, which induces him to treat a conquered foe not only mercifully but with kindness and sympathy, and even to risk his life to protect him, should entitle him to the respect he merits, even had he no other claim upon his countrymen. Neither is this feeling confined to British seamen alone—the French partake of it: as for Americans, they are but tars of the same genus as our own, alike in all their peculiarities.

When the upper deck of a ship is gained, and reinforcements are poured on board, it is useless to continue resistance; the colours are hauled down and re-hoisted under the British flag, the senior surviving officer comes forward and delivers up his sword as a token of submission, and gives the necessary orders to his inferiors, after which it is considered dishonourable to make any hostile effort. The first step is now to remove the prisoners, and place a sufficient number of men on board to navigate the prize into the nearest port, when damages can be repaired, and the wounded men placed in hospital. The first-lieutenant, whose promotion is secured by a victory of this sort, is placed in charge, and no time is lost in placing each vessel in a state to contend with the enemy or the elements. Jury-masts are substituted for the original ones, if they have fallen; and, in an incredibly short space of time, damages are so far repaired as to ensure the safety of the vessels.

The officers of the captured ships are placed under the care of those of corresponding rank, with whom they mess as long as they are on board; the men are confined in the hold, one or two only being permitted to come up at a time, except at certain periods, when they come on deck for air and exercise by divisions. During these times, and indeed at all times when many prisoners are on board, a strong guard of marines is kept on the poop, with their arms at hand, and every precaution taken to prevent a successful rising, for under such circumstances as we have been describing, it is probable the prisoners outnumber the diminished crew of the victors.

If possible, the vessels proceed to an English port, and on the presumption that such is the case, we shall suppose them to reach Portsmouth in company; salutes and rejoicings hail their return, the officers obtain promotion, and also a portion of the petty officers, whilst the captain is honoured with the decoration of a C.B. We shall next pay off our ship into ordinary, and send the crew on shore in possession of their well-earned prize-money.

ROARERS.

WOULD the reader believe it, that there are a number of people who get handsomely through the world—nay, get through it with great *éclat*, by *roaring*, and by nothing on earth else; merely by shouting everything they have got to say at the top of their voices—in short, by *roaring*!

We know several persons who have literally roared themselves into respectability, consideration, and influence, without the aid of any other single qualification, moral or physical, than a superb pair of lungs and a thundering voice. The roarer, or brayer (as he might with equal propriety be called), is, indeed, invariably an ass—a downright ass; and of this fact he is quite conscious himself, for his roaring is a result of that consciousness; its object being to conceal in foam, and fury, and noise, the shallowness of the stream that runs beneath. It is, in short, an imposition—an effort to betray you into the belief of a consequence which the roarer could secure by no other means: and a very successful imposition it is; for the world has an instinctive respect for those who keep calling boldly and vigorously on its notice, and not only instantly attends to them, but does so with the greatest deference and humility possible. Modest merit and its claims it thrusts aside, without any ceremony, that it may hurry to the roarer to know what are his wishes, and to gratify them if it can; for the world thinks that nobody speaks out but those who have good grounds for doing so: this it takes for granted, and herein lies the great secret of the roarer's success.

The roarer is generally a person of large size, and somewhat corpulent. We have, indeed, seen small and middle-sized roarers, but they don't get on so well as their bulkier brethren; their roaring is not so impressive, even though the voice be as good. The roarer, then, to be entirely successful, requires to be a majestic sort of animal. When he is so, he carries all before him: he can roar his way anywhere. Capital thing to get a roarer with you to a crowded theatre, or any other crowded assembly; he will roar both you and himself into a comfortable situation in a twinkling, be the crowd ever so dense. Were you so placed with him, you would see with what ready deference the people would make way for him; how anxiously they would squeeze themselves aside, in order to let him get on; how promptly they would form a lane for him to pass through, and how majestically he would go roaring up the lane so formed, to the point he aimed at—the most desirable, of course. You, in the mean time, follow comfortably in his wake; taking care, however, to keep close to him; for the crowd, having no respect for you, will shut up rapidly behind him.

The roarer's roaring is almost incessant. He commences roaring the moment he gets up of a morning, and continues roaring until he lies down again. He roars for his shaving-water, he roars for his boots, he roars for his breakfast, he goes roaring out of the door, he goes roaring up the street; he roars through the business of the day; and, finally, returns roaring to his den. His low growl may be heard even during the night.

The roarer's voice is always good—that is, always loud and sonorous, which, we suppose, arises from the constant exercise of his lungs; or it may be, that the discovery of his possessing good lungs suggested the idea of betaking himself to roaring; thus giving to his voice the character of a cause rather than an effect. Be this, however, as it may, the roarer, as we have said, has invariably a stupendous voice, and we may add, is always in excellent wind; his roar is powerful.

The roarer never argues, never reasons: he has no occasion; his roar accomplishes his purposes much more effectually and summarily. He will roar down any antagonist, however subtle, however expert, in two seconds; and that, too, without knowing anything at all of the subject in discussion. What necessity, then, for the roarer giving himself the trouble of studying anything but his own interest, or of employing, where he is opposed, the tedious process of reasoning? None whatever; and he never does.

It may be wondered how the world should allow itself to be imposed upon by the roarers; how it should not insist on his passing for exactly what he is worth, and nothing more. But this wonder would cease in a great measure, if you only observed closely the influence and effects of his roaring. If you did so, you would find it to be, after all, a very imposing sort of thing; you would find it so as regarded its impression even on yourself.

Suppose, for instance, you entered into conversation with a

roarer. Well, you will not have done so for half a minute, even though the consciousness be strong within you that he is an ass, until you shall have felt a very painful sense of inferiority, proceeding from the feebleness of your own tones, as contrasted with the overwhelming din of his foaming cataract. In such case, your wretched attempts at speaking, your feeble monotonous utterance, sinks—and you feel it—into their inanity, before the magnificence of the roarer's roar. It is in vain that you call to your aid the consciousness that you are speaking sound sense, and that he is speaking nonsense. It is in vain that you fall back on the conviction that you can *think* a thousand times better than he. Can you roar as loud? No, you cannot; and therefore must you succumb. The truth is, you get humiliated in the presence of the roarer; you get ashamed of yourself, and sneak away, while he stands fast, and triumphantly roars after you. You feel a sense of insignificance creeping over you, which is anything but flattering to your vanity; and this in despite of your having the most profound contempt for the abilities of the roarer. Sheer physical superiority of lungs carries the day; the roarer roars you into a non-entity.

See now, how the roarer gets on; see how coaches stop for him the moment he opens his tremendous roar, while you of the feeble voice are toiling after it unheeded and in vain. Nobody pays the smallest attention to you; and if ever you get on or into the coach at all, it must be by your overtaking it, not by its stopping for you.

See, too, with what ease the roarer makes his way into the centre of a crowd in the street, when he wants to know what it's all about; while you, with equal curiosity, are bob-bobbing on the outside, in a vain attempt to get a peep at what's going on within. He roars—the crowd open; he roars again, and he is in the very centre of the thick and the throng: those who compose it forming a respectful circle around him, and allowing him to gratify his curiosity at leisure and undisturbed.

Mark how instantaneously he commands attention;—mark with what deference he is heard whenever he opens his mouth, although it is only to roar; for he never speaks above half-a-dozen words at a time. He never attempts speeches nor anything of the sort, for he has neither ideas nor language. He accomplishes everything by short abrupt roars, employing just as many words as will bring the roar out effectively, and no more.

Mark the effect the roarer produces in a shop when he enters it. See how all fly at the first roar to serve him; leaving you and the other low, quiet-speaking drivellers who happen to be there at the same time, to cool your heels till the wants of the roarer are supplied.

You enter a crowded shop. You see it is crowded, and meekly and modestly await some of the shopmen's leisure, without saying a word. You then steal quietly up to an unoccupied spot, and, stretching across the counter, half whisper the name of the article you desire, and, having at length obtained it, sneak out as softly as you came in. Now, how does the roarer manage matters? Why, he bounces into the shop with a roar like a Bengal tiger's; perfectly heedless how many claimants may be before him. The shopmen all pause, and look at the roarer. The waiting customers do the same thing. All eyes are fixed on him. He roars again. The shopmen fly to serve him. He roars a third time, and the article he wants is put in his possession. He pays for it with a roar, pockets it with a roar, and, finally, goes roaring out of the shop; carrying off in triumph the thing he came for, and that in half-a-minute's space, while you and the other feeble-voiced dawdlers are contentedly remaining penned up, like so many sheep in fold, awaiting your turns.

Thus does the roarer get on, then. Thus does he carry all before him, and thus does he roar his way through the world; commanding immediate attention wherever he goes, and procuring instantly whatever he may desire. The world stands in awe of him. It steps aside to let him pass, and treats him with deference and respect wherever it meets him.

Reader, if you have a good pair of lungs, we would advise you to betake yourself to roaring immediately. You will find your interest in it. Roar morning, noon, and night, roar everywhere, roar to everybody, roar on all occasions. Answer all objections with a roar. Urge all claims with a roar. Refuse all requests with a roar. Make all demands with a roar. In short, let all your sayings and doings be intimated in one universal roar, and, you may depend upon it, you will find that there is nothing carries a man so triumphantly through the world as good, sound, sonorous roaring. It makes you somebody at once, and renders all other claims to consideration wholly unnecessary.

DIET—LIQUID FOOD.

SECOND ARTICLE.

SUCH is the admirable structure of our bodies, and so intimately connected are all its functions, that it is impossible fully to understand one branch of hygiene without reference to the rest. In the previous paper all that belongs to dietetics (except what relates to liquid food), viewed alone, has been sufficiently expounded; but for the reason above indicated, it will be necessary to revert to the subject for the purpose of pointing out some relations between it and other departments of hygiene.

We have seen that a large supply of gastric juice is required for the digestion of food; the more hearty the meal the greater quantity of that solvent being needed. The blood circulating in the capillary arteries of the stomach is the source whence the gastric juice is derived, and hence it will readily be inferred that more blood must be sent to the stomach, when digestion is going on actively, than at other times. That this inference is well founded has been ascertained by direct observation. Dr. Beaumont informs us that he has seen the mucous coat suddenly become of a deep red colour when excited by the presence of food, a phenomenon due, doubtless, to the increased volume of blood in the arteries*. Whatever, therefore, tends to divert the flow of blood from the stomach, immediately after a meal, delays digestion, if it does not disturb the process still more seriously. Now it is a fact, which we shall have occasion hereafter more fully to explain, that muscular contraction exercises great influence upon the circulation, blood being sent more abundantly to those organs which are exerted than to those at rest, and this, in fact, accounts for the flow of blood to the stomach during digestion, its muscular coat being then in a state of incessant contraction. The practical conclusion to be derived from these premises is obvious. If directly after a meal the limbs are exerted, blood is withdrawn from the organ where it is most required and transmitted to the muscles of the arms and legs. All the evils described in the previous article as resulting from indigestion are thus produced.

For precisely the same reasons it is hurtful to partake of a full meal immediately after much exertion; in that case the greater part of the blood is in the muscles of the limbs, so that until a period of repose has given time for the circulation to become equalised, there is not sufficient blood sent to the stomach to furnish the requisite supply of gastric juice. If the appetite is habitually attended to, as the guide in diet, this mistake will not often be made. For, however much exercise may invigorate appetite, its effects are not instantaneous, nor, if our explanation of hunger is accurate, is this circumstance to be wondered at, seeing that the secretion, in any considerable quantity, of the gastric juice cannot take place until the exercise has been discontinued for some time. It is observable that even boys when engaged in active sports frequently forget the dinner hour, their usually keen sense of hunger failing to give them the needful monition.

Great mental exertion operates upon digestion in the same manner, though not in an equal degree, as muscular exercise, determining the blood in abundance to the brain, the organ of thought. Hence there is a general indisposition to intellectual effort after a full meal, and a tendency, especially in warm climates, to sleep, which is merely the repose of the brain. This shows the necessity for allowing a considerable interval to elapse after dinner before children are required to re-enter the school-room and engage in its business and studies.

Until the process of digestion has advanced far towards completion, abstinence from any but the most gentle exercise either of mind or body is always desirable. Physiologists have recommended an interval of one hour's rest after a substantial meal, but this is a matter which depends on individual peculiarities; by a little

* Dr. Beaumont, who is an American physician, enjoyed a rare opportunity for investigating the function of digestion as carried on in the stomach, having for many months maintained, at his own expense, a man whose stomach had been perforated by a gun-shot wound which never closed, and thus enabled Dr. B. to observe all the changes which took place in that organ. The valuable results thus obtained he has communicated to the public in a highly interesting volume.

attention each may easily discover the proper time in his own case. The persons who most err in this respect are men engaged in business, many of whom scarcely give themselves time to masticate or swallow their food, and rush off to their all-engrossing avocations as soon as the last morsel has been deposited in the stomach. For such persons a much better plan is to defer dining until the labours of the day are over, merely taking a slight refreshment, such as a sandwich or biscuit in the middle of the day.

The number of meals and the intervals between them are matters which appetite alone ought to determine. Hunger should never go unsatisfied, and if circumstances compel us to have our stated meals at times which prevent adherence to this rule, slight supplementary repasts should be taken, and proportionably less food be afterwards eaten. In the earlier and later periods of human existence no regular meal times should be observed: food should be taken in small quantities whenever the appetite prompts. The human constitution is prone to regularity and periodicity, and hence within reasonable limits may by a little care be made to submit to any regimen that our convenience renders necessary. Whether noon or any subsequent hour, up to seven in the evening, is the better time for dining is, therefore, a question to which no general answer can be given; everything depends on the habits, occupation, and other circumstances of individuals.

The incessant loss of fluid, occasioned by the various secretions of the body, all of which are derived from the blood, has a constant tendency to change the condition of the circulating mass, and to render it too thick for carrying on the vital functions. When this reaches a certain point it gives rise to *thirst*, a sensation perfectly analogous to hunger, and consisting in an affection of the nerves of the throat and fauces, apparently produced by the failure of the moisture which the salivary glands constantly maintain in the throat when the blood is in a normal state. The final cause of thirst is to excite an urgent desire for liquid food, which being taken into the stomach is at once absorbed into the circulation and restores the blood to its proper consistence.

This appetite when natural is the best guide as to the proper quantity of liquid aliment, and the best times for taking it. Few errors are made in regard to *quantity* merely; thirst being far more implicitly obeyed than hunger, a circumstance due to its greater intensity, and the ease with which, in this country at least, it may be satisfied even by the poorest. Excess of this kind is generally injurious more on account of the *qualities* than of the quantities of the liquids consumed, and thirst can seldom be pleaded as an excuse for such imprudence. Our remarks on this subject will therefore relate chiefly to the qualities of the principal kinds of liquids used in diet.

These may be divided into four classes:—water in its natural state; simple infusions, of which water is the basis; fermented liquors; distilled or ardent spirits.

That pure water is a wholesome beverage and one well adapted to remove thirst, there can be no doubt. It enters largely into the composition of the blood, and is therefore proper to renovate it when deficient in fluidity. It must at the same time be admitted, that it is not in every case the best means of quenching thirst, and that it would be foolish to adhere to it invariably. Much, of course, depends on the kind of water; hard or spring water, for example, frequently holds in solution a large quantity of mineral substances, and if habitually drunk is apt to injure the digestive organs and the glandular and absorbent system. To this cause are generally attributed the goitres to which inhabitants of mountainous districts who drink such water are liable, and which consist in the preternatural enlargement of a gland in the neck. River water purified by filtration is perhaps the safest for general use.

Beverages of the second class are exceedingly numerous; we can only particularize a few of the most generally used.

Tea claims the first notice on account of its extensive consumption and the almost universal esteem in which it is held. It is, when unadulterated, one of the best of beverages, being, in moderation, perfectly harmless, and very efficacious in allaying thirst. Green tea is a sedative—that is, diminishes the action of the heart and nervous system, and when taken in excess it produces anxiety, depression, and despondency. Females who take little exercise and drink no fermented liquors frequently render themselves debilitated and nervous by this means alone.

Coffee contains far more nutriment than tea. It is a stimulant, and acts with great force upon the ganglionic system of nerves, and on the organs which are supplied by them. Taken after dinner it promotes digestion; it increases the sensibility and energy of the brain, removing all disposition to sleep, whence it has been called

by French writers "*une boisson intellectuelle*," an intellectual beverage. Coffee is one of the most powerful as well as agreeable antidotes to fermented and spirituous liquors, checking the disturbance of the nervous system and lowering the action of the heart, so that in such cases it acts as a sedative. Caution in the use of this aromatic berry is indispensable. In many cases it may occasion much mischief. It is better adapted for slender persons or those advanced in life, than for the young or very robust. When used in excess, coffee, like other stimulants, affects the nervous system, weakens the digestive organs, and occasions obstructions of the liver. Its effects ought, therefore, to be carefully observed.

Chocolate and cocoa form nutritious beverages, but abound in oil, which renders them less easy of digestion, nor do they possess the qualities which render tea and coffee such general favourites.

Soda-water, ginger-beer, lemonade, and other acidulous effervescing drinks, are in most cases wholesome, and in hot weather extremely refreshing, but they frequently disagree with the stomach, and ought then to be abstained from.

Fermented liquors are stimulants. They quicken the circulation and excite the brain, and therefore when the circulation and nervous system are perfectly healthy they are decidedly injurious, and though their effects wear off after a time, yet if habitually and freely indulged in, they give rise to permanent deviations of organs as well as of functions from the natural state, and bring on deep-seated disease. As to the common notion that such liquors as beer contain much nourishment, nothing can be more unfounded. In fermentation, the greater part of the saccharine matter of the grain or fruit is converted into alcohol, which is utterly destitute of nutriment. Beer and ale in moderation aid digestion, and it is partly this circumstance which has given rise to the notion of their being nourishing.

Of all fermented liquors wines are the best, but they are not all equally wholesome. Some contain much saccharine and nutritious matter, others more spirit. "Spanish wines," says Richerand, "are in themselves nourishing, and are perhaps fitter to satisfy hunger than to allay thirst; while the acidulous Rhenish wines, which are merely thirst-allaying, contain scarcely any cordial quality. Between these two extremes are the French wines, which possess the threefold advantage of diluting the fluids, of stimulating the organs, and of furnishing to the animal economy materials of nutrition."

In climates such as ours, the moderate use of fermented liquors appears to be in many cases far from hurtful. The frequency of humid states of the atmosphere has a tendency to disturb and interrupt the functions of the skin, and to occasion many cutaneous diseases; gentle stimulants quicken the circulation and increase the heat of the external surfaces, and promote the action of their capillaries. They are serviceable also to the digestive organs. Taken in excess, however, these effects are reversed. The stomach is weakened by constant excitement, the brain becomes languid, and loses much of that vital energy so essential to the carrying on of all the secretions, the temperature of the body is lowered, the blood is deteriorated, digestion rendered difficult, and the system is frequently loaded with a mass of crude unassimilated humours which clog all its functions.

Ardent spirits differ from fermented liquors only in containing a larger proportion of alcohol, and proportionately fewer nutritious particles, of which, indeed, they are destitute. Their effects are consequently more intense and permanent, and they ought still more sparingly and cautiously to be indulged in. The outcry against them has of late, however, been carried to a ridiculous extent; and by its very extravagance will probably go far to defeat the intentions, truly benevolent and praiseworthy, of those who have raised it. One would think, from the denunciations directed against spirituous liquors, that they were in every case injurious to persons in a state of health. But it is manifest, from the different effects produced by them in other countries, that this is not the case universally. The free use of distilled spirits is fatal to the European transported to the burning regions of the tropics, yet the Russian drinks them with impunity, and lives on to advanced age in the midst of excesses under which the inhabitant of the south of Europe would sink; and it has been observed by Cabanis, that in cold countries, and especially those where fat animal substances form the principal articles of food, spirituous liquors appear to be positively useful. At all events, it is evident that they are not to be equally prohibited under all circumstances.

But nothing is more certain than that the habitual use of ardent spirits in this country is highly injurious, though this is a point

which need not now be argued at any length. No one can observe the immediate palpable consequences of indulgence in them without suspecting that their frequent recurrence must lead to permanent disturbance of the vital functions, and to organic injury. Many persons, however, who are feelingly alive to the evils of habitual intoxication, consider it quite harmless to partake now and then of these stimulants, thinking that, as their effect is generally transient, no danger attends the custom. But it should be recollected that a very slight cause is often sufficient to bring about events which other causes may have long been secretly preparing, but which might never have taken place but for the finishing stroke. A single drop causes the full vessel to overflow, and in like manner a weak stimulus may give an impulse to the system already on the verge of disease, that may excite all its functions into preternatural force and rapidity.

It may be useful to point out briefly the chief diseases to which free indulgence in intoxicating liquors gives rise.

The liver complaints, to which drunkards are so liable, are obviously occasioned by the passage of ardent spirits through that organ. It has been stated in a previous article, that such fluids are quickly absorbed from the stomach and conveyed direct to the liver, upon which, therefore, they act before any change has been wrought upon them by the digestive organs. The constant excitement thus kept up causes, first, excessive action, then great increase in size, and, lastly, induration of the substance of the liver, which leads to the compression of the secreting capillaries, and the diminution as well as deterioration of the bilious secretion, in the train of which follow indigestion, dropsy, and general debility.

Dr. Beaumont informs us that when the man, on whom his observations were made, had been drunk for several days, the mucous coat of the stomach was in a state of active inflammation, which proceeded so far as to occasion numerous large ulcerous patches. Again, "All observation and experience show that a powerful predisposition to dysentery (inflammation of the large intestines) is formed by indulgence in spirituous liquors." Their effect on the nervous system is manifest in the dimness of vision, the trembling of the limbs, add the unsteady gait of intoxicated or habitually drunken persons, and in the species of continual fever to which they are subject. Cabanis concludes his exposition of the effects of such intemperance in these words: "It occasions weakness of the intellectual functions, constant irritability of temper, and proneness to violence. Its final result is ferocity joined to stupidity. Almost all great criminals have hardened themselves both physically and morally by the abuse of ardent spirits, and of strong stimulants of all kinds."

It may be added that on the young, stimulants act with infinitely greater force than on adults. Neither fermented nor spirituous beverages should be given to them, except as medicines: to make them regular articles of their diet is the surest means of undermining their constitutions, and preparing them for an early grave.

The temperature of fluids is an important point. Immediate death has not unfrequently been occasioned by taking a large draught of cold water while the body was freely perspiring, and this is owing to the sudden and great depression of the heat of the stomach, an effect which is transmitted to the other vital organs by means of the sympathetic nerves which connect them with the stomach. In some cases, it is said, this piece of imprudence has been immediately followed by dropsy, the contracting effect of the cold having been communicated to the skin and other organs, whose office to excrete the watery constituents of the blood being thus interrupted, the superabundance is deposited in the various tissues by the arterial capillaries.

Hot liquors injure the teeth as well as the stomach. They relax the surfaces with which they come in contact, and lower the tone of the vessels. The best temperature for drinks is about that of the human body—from 90° to 100° Fahr.

Much liquid during or shortly after a solid meal, in most cases, impedes digestion by diluting, or, if cold, diminishing the secretion of the gastric juice, and by unduly distending the stomach, by which the free motion of its muscular coats is prevented. A small quantity may be taken during the meal with benefit, and three or four hours afterwards, a further supply of fluid will be innocuous. Breakfast is properly made to consist chiefly of liquid food, as the expenditure of fluids is greatest during sleep.

The remarks contained in this and the preceding paper may be summed up in a brief precept, the golden rule of dietetics: follow the dictates of the unperverted appetites of hunger and thirst, by eating and drinking the simplest and plainest of alimentary substances.

OUT OF TOWN.

I HAVE always had a decided preference for a country-life—that is to say, for life in a part of the country not far from London. I love the great metropolis. I like to be within reach of its collections of works of art,—of its magnificent buildings,—of its crowds of intelligent men, and to mingle occasionally in the bustle which fills its streets at the full season of the year. I have a thorough contempt for a mere provincial existence; to me would be intolerable the petty topics of scandal, the whist parties, the periodical dinners and balls, the rivalries between old maids, and the family feuds that give rise to the tea-table jargon of small towns. The morning loneliness of the streets,—the dull aspect of numerous parlour-windows, with young ladies practising on the piano in the drawing-rooms, and old ladies, with spectacles on nose, conning over the newspaper a week old; and the public library, always exhibiting the same faces, hats, coats, and umbrellas,—the same questions, and the same answers—the talk about the weather, about the falling or risings of the glass, about Mrs. Dixon's cough, and Mr. Fulton's fall from his horse, would surely very speedily fill my mind with that species of vapour called in the days of Addison and Pope the "spleen,"—in more modern terms, the "blue devils."

Let me have the power, when I choose it, to drink at the sources whence flow all the great streams of public opinion; to partake in the conflicts of thought to which the higher interests of mankind give rise; to converse familiarly with those who direct noble enterprises, and to take with my own eye the measure of those men whose names are constantly before the world. But, at the same time, be the power also mine of occasionally withdrawing quietly from all this turmoil to a quiet house, some eight or ten miles from town,—to some solitude, which I may find as much retired as if I were a hundred miles from London, where I may sleep in pure air, and, when I rise in the morning, behold in front of my window a wide expanse of field and woodland, hill and valley, and the apple-tree laden with its ruby blossoms, and the cherry-tree laughing in its bridal attire; where I may imbibe the fragrance of the sweet-briar, and the wall-flower, and the ever-admirable rose; and hear the hum of bees and the cock's "shrill clarion."

The contrast between London occupations and a retreat like this, is delightful. It is useful in the highest degree; it enables me to review my busy thoughts, to test them by right principles, to expand them upon a basis capable of giving them support, to mature them into a form that shall render them most effective for the purpose which I have in view, and at the same time to prevent them from diverting the mind too far from what is, after all, the great object of existence here—the preparation for existence hereafter.

How fascinating it is to ramble under the shade of trees, when the leaves are upon all their branches, and the winds, a little winterish, come to disturb their repose! How soft, how prolonged, how varied, are the voices in which they utter their complaints! Rises a tone swelling with grief; but reflection seems to subdue it, and the sound that has escaped passes away, far away, in a melancholy cadence that implores sympathy. I could listen to this Æolian music until I could, without effort, fancy that each particular tree was at once lamenting the brief period of its glory, and telling of the years that are now no more. In woods, or by green lanes, where oaks that have seen their centuries mingle in this chorus, the effect is enchanting: it makes me think that I have lived in other worlds where these sounds were prevalent, so familiar are they to my memory—so soothing, like the voice of a beloved mother, are they to my heart. I come out from these haunts refreshed, as if my soul were baptised in one of the streams of Paradise.

Then am I fit for enjoying all nature; nothing escapes my eye. The fern in the hedge, the moss at the root of the bramble, the wild "forget-me-not," the daisy, the blue-bell, the convolvulus, the wild rose, the almost hidden lily, and the thousand different grasses that strew my way, and even the flowers of the nettle, ask me to loiter amongst them. The blaze of the yellow broom, the virgin raiment of the thorn, the vari-coloured woodbine, the green sweet-briar, the atmosphere teeming with fragrance, the blue sky without a cloud, the hymns of the larks in its higher regions, the joyous songs of the blackbird and the thrush, and the chirping of a thousand little imitators, all combine to tell me that the country is the only sphere in which I can know the value and feel the blessing of existence.

It is in a retreat of this kind that I am seated while I write these pages. In front of my residence, at a distance of some miles, is Epping Forest. It rises in a range of hill, which on some days assumes a mountain blue, on other displays its acclivities richly wooded—here shaded by a passing cloud, there shining in the full light of the sunbeams, and forming a fine boundary to a vast sweep of upland, divided by thick hedges, covered with sheep-grass of that beautiful green which may be observed soon after the new-mown hay is removed, cattle, wheat and barley, turnips, villages, and hamlets. Enfield is marked by a windmill, which never ceases to circulate its sails while there is a breath of wind to move them.

Passing through my garden, I open a door, and, turning on the right, walk through a green lane, teeming with nettles, various grasses, and wild flowers, on either side; then over a stile, which leads me into a field rented by a cricket-club. I find a great deal to interest me in this field. I may walk about in it without incurring any hazard of being prosecuted as a trespasser. It rises sufficiently towards the western side of it to afford a very extensive view of the country all round. I can see distinctly, from its most elevated part, the spire of Highgate church, rising amidst numerous plantations occupied by stately trees, many of them more than a century old. The cupola of St. Paul's now and then looms upon my horizon with a shadowy effect, which lends it an air of mystic grandeur.

On certain days of the month, when the weather permits, the members of the club assemble on this green, and pursue from noon until evening their fascinating sport, with indefatigable perseverance. She from whom I hope "never to part," and our constant companions, three girls,—the eldest not quite ten, the youngest under five years old,—the ornament and lights of our home, sometimes stop to witness the game. It is impossible for human beings to pass with indifference any scene in which others of our own species are for the moment engaged heart and soul, contending for victory, however humble may be the prize. The firm and faithful adherence of the partisans on each side; the vigilance of the outposts; their quickness in returning the ball; the activity of the batmen in making all they can of the interval; and the sympathy of several spectators, all act upon the mind by a sort of magnetic influence, and causes it to take a share in the vicissitudes of this manly amusement.

Nevertheless, I must own it, we soon find ourselves walking on, wandering by the hedge-side; one pursuing the moths and butterflies; another after those beetles sometimes to be found asleep on the leaves of flowers, whose green burnished wings, edged, or rather turned up with gold, are always a source of admiration; another forming bouquets of wild flowers, whose genera and species seem to be infinite. A nest of ruddy wild strawberries is always a discovery of great importance; it is hailed by a shout of joy that rings through the field; forthwith gloves and lips are stained with the fragrant juice, which is declared to be much sweeter than that of the garden strawberry "by a great deal."

These wild flowers—what a wonderful variety of form and colour they exhibit! I hold a collection of them in my hand, the produce of a few minutes' search. There is one—the rose of Sharon—in its natural state, with its bunch of eyelid hairs in the

middle, slightly knobbed at the extremities, springing from a common centre; whence also spread fine delicately streaked leaves, all of a bright yellow. They are much inferior, it is true, in magnitude and colour to the cultivated flower of the same kind, which, in the early morning especially, is a perfect blaze of gold; but still they are very beautiful. Between the leaves start up infant buds, just turning yellow, emerging from amongst tiny leaves of "Lincoln green;" and beneath is a succession of other green leaves, some short, some long, and all disposed with an effect which pleases the eye, and provokes the mind to look about for the Artist who has conceived and created these most interesting objects.

Here is another, not unlike the daisy, but it grows on branches spreading out from a stem. What can be more elegant than the yellow button in the middle, with its garniture of snow-white leaves all round, like the shirt-frill of a young boy? Next to this comes another stem, with its branches gracefully terminating in clusters of lilac flowers, smelling like those of the white-thorn. On the stem, below the point from which the branches start, are disposed at intervals delicate leaves, cut like those of the fern. Here is a flower of the convolvulus form, the leaves form a pale yellow at the point of insertion, deepening to a rich purple, each pencilled with three dark lines longitudinally, and supported by long, narrow green leaves, rising from the lips of a green chalice, in which the flower is deposited, just as we place a rose in a cup. Then comes the purple thistle, a little brilliant flower like a pheasant's eye; numerous star-like forms of every colour; long feathery grasses, throwing out sprays slender and graceful in the highest degree;—these, and a thousand more, each differing from the one next to it as much as if they were assembled from different climates, we gather as we go along, and often pause to express our wonder at the resources and boundless benevolence of that mighty Mind; which can produce so much variety, and lavish so much beauty, amongst productions that may be said to be hidden from general observation.

As we pursue our course, what myriads of living things meet us at every step! Ants, busily engaged in searching for provender, or bearing it homeward to their subterranean cities; large solitary bees, buzzing from flower to flower; beetles, some on the wing, some condemned to creep on the earth, intent on their prey; flies of every hue, and diminishing from the size of a bee to minute creatures barely visible; spiders of many shapes, colours, and sizes, some in sport dangling on their lines, running from the pendent brambles down to the earth, then back again, with marvellous rapidity,—some swinging from branch to branch, some sailing in the air in their gossamer balloons,—some cunningly watching, prepared to run out the moment a little winged vagrant becomes their prisoner,—some engaged in weaving or repairing their wondrous webs.

There are few insects that interest me more than spiders; they are always so industrious, so full of foresight, so ingenious, so prompt in their movements. I happened, a day or two ago, to look into a water-butt, open at the top, with the view of ascertaining the quantity of water which had fallen within a particular time. I found a web carefully disposed at some distance above the water, firmly secured by ropes to the edge of the vessel all round. The web was of very slight material, but sufficiently strong to resist the efforts of the small flies which were floating about on the surface of the element. Very few of the flies rose upward; if they did, they were pretty generally ensnared. But the depredator was chiefly occupied in darting downwards by his line to the water, where he instantly drew in his legs and arms, and assumed as nearly as possible the appearance of a fly himself; he then picked up one or two victims, and ran up to his den, where he speedily appropriated to himself all the little life they had. Arrived at his home, he expanded his limbs; but the moment he set off upon another expedition, he proceeded to disguise himself most methodically in the same deceptive character. He seemed to me to enjoy exceedingly the success of his stratagem.

A PANORAMIC VIEW OF THE JEWS.

IV.—CONCLUSION.

THE history of the Jews has been divided, in a previous paper, into two grand periods: the first, that of the existence of the Mosaic polity, which ended with the destruction of Jerusalem by Nebuchadnezzar; the second, that of the Dispersion, which commenced with the Captivity and continues to this day, though it ought to have ended after the advent of Christ. We have also seen that the Jews forfeited their charter by violations of the conditions on which it was granted. In the first period, by their repeated relapses into idolatry, debasing the simple and beautiful idea of the unity of God, the keeping of which was at once their peculiarity and their privilege; in the second period, by retaining this grand doctrine, given to them for propagation as well as preservation, as a sign and seal of Heaven's special favour, and their own particular advantage. For nothing can be a greater mistake, than to suppose that the regulations of Moses, intended to constitute the Jews a peculiar people, were also intended to shut them out from *all* intercourse with other nations. The distinction of clean and unclean meats—an almost insurmountable non-intercourse barrier—appears clearly to have been temporary and local in its nature. The divinely-inspired wisdom of Moses adopted it, first, with a view to the health of the poor, broken-down, diseased mob he led from Egypt, and, second, to preserve them from idolatrous contamination, by making it a principle of religion not to eat meats offered to idols. Had the Jews been a *reflecting* people, the Captivity and Dispersion might have taught them not to strain the institutions of their great lawgiver, nor to convert what in itself was a local and temporary preventive of evil into an act of religious virtue. But the Jews were a stupid, narrow, proud, and selfish race: instead of becoming a missionary people, they became a monopolising people; and as, in their first period, they debased God's Unity by idolatry, so, in their second period, they imprisoned it in that national conceit which led them to "thank God that they were righteous, and to despise others." Certainly, the Jewish mind had made a great advance in the second period, as compared with the first: not only did they abhor idolatry, but there were sects among them who were keen partisans, and who would "compass sea and land to make one proselyte;" but this was to swell the numbers of *factions*, not to propagate the great cause of truth. It was thus that, advanced as they were, in the time of our Saviour, the Jews, by reason of their deficient spirit of humanity, were unfitted for the office of universal missionaries: and it was this Jewish spirit which fettered the early movements of the apostles, and agitated the infant church by the fierce struggle between Judaism and Christianity.

Our preceding paper was chiefly occupied in pointing out how early and how thoroughly the Christian church became Judaised in its character, spirit, and ceremonies. Christianity was intended to supersede Judaism: but Judaism crept over Christianity, giving it, like ivy round a ruin, a more ancient and picturesque air, but concealing its form and proportions. The Jewish organization—in which the religious and the political were inseparably intertwined—was intended only for a particular people, gathered together in a particular portion of the earth. That organization could only be fairly worked while the Jews were an independent people; the moment the laws of Moses were under sufferance—the moment that they existed under the toleration of a foreign power, from that moment the Hebrew polity was overthrown. For the laws of Moses are local and temporary in their nature; admirably adapted for an unreflecting and unreasoning people, they are quite out of place, not only when removed from Palestine, but when carried forward into a more advanced state of society. Yet early was Christianity carried back to this primary stage in the progress of man; its growing stature was arrested by being fitted into the iron bed of Judaism; the Church was remoulded into the form of the kingdom of David; the sword which Christ commanded Peter to "put up into its place" was unsheathed, and placed in the hands of the

civil power; and that religion, which was intended, like the atmosphere, to surround, embrace, and vivify the earth, yet uncontrolled and uncontrollable, became materialised; and under the names of Pope and Infallibility, the Jewish high-priesthood, the Jewish Urim and Thummim, or Oracle of God, and Jewish rigidity or immutability, became the grand characteristics of the Christian church.

Much of this is to be traced to the early preaching of the Gospel by men who were Jewish in all their habits, peculiarities, and prejudices; and even the "Apostle of the Gentiles," the great object of the wrath of the Jews, has contributed his share. In his anxiety to convince the Jews that Christ had superseded Moses, he uses Jewish phraseology, applies, allegorically, all the descriptive epithets of the old covenant to the new; and, pointing upwards, he contends that Christ has entered the true "Holy of Holies," and is "a minister of the sanctuary, and of the true Tabernacle, which the Lord pitched, and not man." By thus adapting himself to Jewish prejudices and modes of thought, he succeeded in his immediate object of convincing many; but he doubtless aided somewhat in the Judaizing of the church, which not even his expostulations with the Galatians could altogether counteract, that they were turning again to "weak and beggarly elements." But this is a subject which we cannot at present pursue; and we must turn to consider a new and portentous form of Judaism, which sprang up in the same quarter of the world where the laws of Moses were first promulgated, and amongst a people descended from the same stock as the Jews.

The peninsula of Arabia presented, at the commencement of the seventh century, a miniature of the existing state of the world. Here Christian heretics had fled from the persecution and intolerance of their Christian brethren; here Jews had retreated from Roman violence and Christian hatred; and here idolatry existed, in rank and degrading forms. The Arabs, half-brothers to the Jews, stood very low, morally and socially; they were gross and ferocious in their manners and habits, and very ignorant. It was then that Mohammed, the "Illustrious," appeared, and, aspiring to the character of another Moses, offered himself to his people, to lead them out of their house of bondage. Though he could neither read nor write, his was a great mind: he saw around him degraded specimens of Christianity and Judaism, and he saw the polluting influences of idolatry and superstition. His intercourse with Christians and Jews enabled him to become, in some measure, familiar with portions of the Old Testament, and to gain some faint ideas of the New; and the doctrine of the unity of God became the absorbing and ruling idea of his mind. The union of devout aspirations with personal ambition has been too often exemplified, the one as the warp, the other as the woof, of an energetic character; and Mohammed, who began in earnestness and faith, ended in deliberate imposture. That Mohammed was first inspired by truth, and a fervent desire to elevate the character and moral condition of his countrymen, is evident from his history; and that he deceived himself before he began to deceive others, is exceedingly likely: no mere impostor, conscious throughout of fraud, could sustain himself as Mohammed did. The Koran bears ample testimony to the steady devotion with which he adhered to the "eternal truth," as Gibbon terms it, which had first elevated his own mind—"That there is only one God;" though he compounded with it a "necessary fiction," that "Mohammed is the apostle of God."

Viewing Mohammed, not in comparison with the state of society in his time, and the circumstances by which he was surrounded, but, as he challenged it himself, with the prophets and apostles who preceded him, he appears but a literal plagiarist and vulgar translator. It would seem an easy task for a clever, dextrous man, to re-adapt the Pentateuch to the circumstances of a people descended from the same stock as the Jews, full of patriarchal traditions, living in the same country where the laws of Moses were promulgated, and who could not have been altogether unacquainted with the Jewish belief, that a prophet was to be raised, like unto

Moses, unto whom they should hearken. The Jews scattered in the peninsula of Arabia still expected their Messiah; the Christians had glimmering notions of an advent and a millennium. Mohammed, therefore, had little else to do, apparently, than to combine these ideas and circumstances in his own person. In fact, he did little else than this—revivified Jewish ceremonial law, borrowed his mosque from the synagogue, stole the "sword of the Lord and of Gideon," and from the Paradise of Genesis and the New Jerusalem of the Revelations, compounded a heaven glittering with gems, sparkling with crystal waters, and fragrant with musk. In this point of view he appears destitute of originality; and his success as much the fruit of accident as of genius.

But to God alone is reserved the right of judging men and actions by the standard of universal truth: we, in judging the conduct of our fellows, must not forget our common humanity. Viewing Mohammed by the circumstances which surrounded him, he stands out a great if not a good man. His personal conduct was worthy of one who aspired to the reputation of a leader and guider of the people; though a polygamist, it was in a state of society where polygamy takes its place as a portion of social existence, and he could plead the example of "holy men of old." Otherwise, he was grave, temperate, and active; abounding in self-reliance, and ever true to himself; conciliating in his manners, and humble in his deportment; and though he rose to be a king, he never forgot his character as a prophet. He could not have foreseen the prodigious extent to which his name and doctrine reached, yet he deserves the credit of having not only elevated the moral and mental character of his countrymen, but of inspiring a vast portion of the human race with an aversion to idolatry as decided and complete as ever Christian or Jew could feel, and of diffusing not only a devotional belief in a one true God, but a belief in future rewards and punishments. "Religion," exclaimed Mohammed, "is nothing without prayer!" Such a sentiment is not the sentiment of a cool impostor.

We may point to Mohammedism, as well as to the existing state of the Jews, as a decided proof that the wisdom of that great man, Moses, was under divine direction. It was because of its Jewish organisation that Mohammedism prevailed. It shows the vitality of truth, even when united to falsehood; and it manifests how admirably adapted were the laws of Moses to the circumstances of the Jewish people, when a resuscitation of them, in a mutilated form, produced such mighty results. Judaism, indeed, belonged to the past; and it might have replied to Mohammed, as the disturbed shade of Samuel did to Saul—"Why hast thou disquieted me, to bring me up?" But though we cannot divine the why and the wherefore Mohammedism has been permitted to arise and overshadow the earth, presenting an almost hitherto impenetrable barrier to Christianity, we may be allowed to suggest, that perhaps it has been suffered to fulfil some of those preliminary purposes which should have been accomplished under the Jewish dispensation. The conflict of Judaism and Christianity caused the breaking up of "the fountains of the great deep" in the world of the human mind; and though the waters of the flood have not yet abated, we have reason to hope that when they do subside, freer space and a more fertile soil will be presented for the diffusion of Christianity.

Mohammed tried to enlist the Arabian Jews in his interests; but they refused to accept a descendant of Hagar, the bondswoman, as their prophet and Messiah. He also intended, originally, to make Jerusalem the focus of his faith; and had he done so, three great bodies of religionists would have been all possessed with the one idea of locality. But he changed his purposes; and, in revenge for his rejection by the Jews, punished them, when he could, with great severity. But four years after the death of Mohammed, Jerusalem was taken (A.D. 636) by his followers; the caliph Omar caused a mosque to be erected on the site of the Temple; and for four hundred years, Christian pilgrims visited the city under the protection of its Mohammedan masters. Meantime the Jews, who thus saw their favourite Jerusalem

divided between two great rival religions, both of which they considered as bastard products of their own faith, were content to follow the fortunes of their new masters. The successors of Mohammed did not imitate his severity towards them; the Jews were patronised by the caliphs, whose treatment of them presented, in many respects, a striking contrast to the treatment given them by the Christians; and these isolated wanderers were found wherever the crescent was set up. In Europe they were protected by Charlemagne; and a Jew was ambassador from that emperor to the famous Harun al Raschid, the caliph of Bagdad, who, as a proof of his good will, sent to Charlemagne a curious clock, and the keys of the supposed "holy sepulchre" at Jerusalem. In Spain, under the Gothic kings, they were treated with extirpating cruelty; but after the Moors conquered that country, the Jews enjoyed a golden age, and recommended themselves to their Mohammedan masters, by their commercial habits, and their cultivation of science and learning.

During the period of which we have been speaking, the Jews, scattered over the greater portion of that world which once constituted the Roman empire, were largely engaged in commercial transactions. In the fifth and sixth centuries, taking advantage of the wars which disturbed the whole face of society, they became the general slave merchants of Europe—a traffic bewailed and denounced by Pope Gregory I., who, moved by the sight of young and beautiful Anglo-Saxon slaves in the market at Rome, procured missionaries to be sent into England. It would be interesting to inquire whether the grasping and overreaching spirit so universal in the Jews, is a peculiarity of the race, or has been contracted through the force of circumstances. Jacob, the father of the twelve patriarchs, was certainly, in many respects, the type of a trading Jew. He cheated, or at least overreached, his father and his brother, and he most dexterously overreached his uncle Laban, keeping all the while within the limits of a bargain, and at the same time grossly violating the spirit of moral obligation. This grasping and overreaching tendency is oriental, and, as such, may belong to the blood of the Jews. Moses interdicted them from exacting usury—that is, interest—from one another; but he gave them free permission to exact usury on whatever they lent to a foreigner. And here we come to a most curious illustration of the absurdities of human nature. The Jewish law, preventing the taking of usury, was merely one of the many regulations contrived by Moses for promoting a spirit of humanity and brotherly love among the rude race he ruled. "Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury. Unto a stranger thou mayest lend upon usury, but unto thy brother thou shalt not lend upon usury; that the Lord thy God may bless thee in all that thou settest thine hand to, in the land whither thou goest to possess it." Yet Christian legislators have adopted this very plain and very obvious regulation, as of universal obligation; as if it were a greater crime to make large profit by the loan or use of money, than the sale of goods; while the Jews, to whom the regulation was given, have become the greatest usurers of the human race!

By the time of Solomon, the Jews had become a commercial, or trading nation, as well as an agricultural; and we find various allusions to mal-practices, or "tricks of trade," in the Proverbs. "Divers weights and divers measures, both of them are alike abomination to the Lord."—"It is naught, it is naught, saith the buyer; but when he is gone his way, then he boasteth." (How descriptive of a Jew broker of the present day!) Their dispersion, during the captivity, must have led them more and more into commercial business; and in the time of Christ, the great resort of Jewish pilgrims from all quarters of the world to visit the Temple, and pay the devout tax exacted for its support, led to the business of money-changers, who earned a livelihood by exchanging foreign coins (most of them marked with idolatrous emblems, and therefore unfit to be paid into the Temple treasury) for Jewish shekels. It was because they violated the spirit of the Jewish law, by exacting usury—or something like it—from their brethren, and

for turning the professed worship of God into a source of pecuniary emolument, that Christ, with an air of stern authority, which they felt to be irresistible, because backed by moral and popular approbation, overthrew the tables of the money-changers, and drove out the sellers of sacrificial animals.

But it was after the Jews had lost all hold upon Palestine and Jerusalem, and more especially after Christianity became a ruling power, that they grew so conspicuous as traffickers. They could not preserve anything like an adherence to their ceremonial law, and yet mingle freely with Christians and Pagans; and necessity, the "mother of invention," sharpened their wits, and led them to practise businesses by which they could, in some measure, preserve their liberty of action. Then the cruel exactions to which they were repeatedly exposed—the foul robberies and confiscations which they repeatedly endured—the concentrated value and moveable nature of their property—and the unsettled state of their lives, must have developed all the low cunning of humanity, and exasperated that desire of revenge which found no other vent, no other mode of satisfaction, than that which resulted from a chuckling, secret sense of overreaching those who hated them. Abundant proof has been given, that the Jew, with fair play, can stand as upright as the Christian; and, under a better state of things, we may hope that the synonyms of "Jew" and "cheat" will lose their equal value, and require a commentator to explain them.

The tenth century brought a great change for the Jews, both in Europe and Asia. Free access had been given, by the Saracen masters of Jerusalem, to the increasing hordes of Christian pilgrims: though these tolerating Mohammedans, stern haters of idolatry, could scarcely tolerate the scandalous scenes which began now, with undisguised effrontery, to be performed over the pretended sites of holy places. "Had the Christian pilgrims," says Gibbon, "been content to revere the tomb of a prophet, the disciples of Mohammed, instead of blaming, would have imitated their piety: but these rigid Unitarians were scandalised by a worship which represents the birth, death, and resurrection of a God; the Catholic images were branded with the name of idols, and the Moslems smiled with indignation at the miraculous flame which was kindled on the eve of Easter in the holy sepulchre." While these tricks were practised, for the edification of the faithful, a general impression prevailed in Europe that the year 1000 would witness the advent of the Son of God, who was to descend in the valley of Jehoshaphat, to judge the world. Hundreds disposed of their property, giving it to the clergy, or for charitable purposes, and hurried to Jerusalem. Pilgrimage became a mania: but while the mania still raged, a foolish caliph, through some frantic caprice, and in utter opposition to the policy of his predecessors, interrupted the devotions of the pilgrims. In A.D. 1009, "the temple of the Christian world, the church of the Resurrection, was demolished to its foundations; the luminous prodigy of Easter was interrupted; and much profane labour was exhausted to destroy the rock which contains the supposed holy sepulchre. At the report of this sacrilege, the nations of Europe were astonished and afflicted; but instead of arming in the defence of the Holy Land, they contented themselves with burning or banishing the Jews, as the secret advisers of the impious barbarian. Yet the calamities of Jerusalem were in some measure alleviated by the inconstancy or repentance of the caliph himself; succeeding caliphs resumed the maxims of religion and policy; a free toleration was again granted; with the pious aid of the Emperor of Constantinople, the holy sepulchre arose from its ruins; and, after a short abstinence, the pilgrims returned, with an increase of appetite, to the spiritual feast."

The very great increase of pilgrimages during this century (the eleventh) laid the foundation of those extraordinary events, the Crusades. The Turks, sweeping onwards from their Scythian deserts, conquered Jerusalem; and savage in their manners, as well as full of zeal for their newly-acquired faith, they paid little respect to the intentions or persons of Christian pilgrims. We only here allude to the Crusades, for the purpose of reminding the

reader of their connexion with our history. They rendered more savage and intense the fanatic hatred which was felt towards the Jews throughout Catholic Europe, who were now regarded as the crucifiers of the "Lord of glory," for the recovery of whose holy sepulchre every good Christian was willing to peril all that was dear to him; they were teased, tormented, and plundered in France; massacred in Germany, at the cry of "Hep" "Hep," the initials of the words "Hierosolyma est perdita," "Jerusalem is lost!" persecuted, with bigoted fury, by rich and poor in England, and at last banished the kingdom in the reign of Edward I.; and expelled, under circumstances of outrageous folly and cruelty, from Spain, which, by that act of madness, inflicted an almost incurable wound on itself, for the country lost its best and most productive inhabitants.

In the very midst of the turmoil and confusion of the Crusades, a new power was evolving, which was about to become far more potent than the sword. The poor Jews, driven from country to country, seeking for rest and finding none, returned, like the dove to the ark, into their own invulnerable patience and hope; and yet, unknown to their tormentors, they were performing a great service to the cause of European civilisation.

Whether or not they were the inventors of **BILLS OF EXCHANGE** is a question of little moment; we know that, moving disjointedly over the surface of society, they became the chief bankers and commercial agents of Europe, and paved the way for funds and loans, and the dominion of **CAPITAL**. The world owes them far more for this service than it can yet fairly estimate; and it appears to us, that that Providence, which educes good out of man's evil, has made the separate existence of the Jews, and the cruelties of Christians towards them—a separate existence perpetuated by their own obstinacy, and cruelties committed in the ignorance of barbarism—a grand means of advancing the civilisation of the world, of furthering the social and intellectual progress of the human race.

The Jews, after their banishment in the reign of Edward I., are not supposed to have returned to England till the time of Cromwell. But it is exceedingly probable that they were in this country from about the period of the Reformation; though, from the persecution to which they were subjected throughout Europe, they had learned to make their movements stealthy and unobserved. Cromwell permitted them to return openly; and "he allowed a limited number to settle in London, and to have synagogues. They were sufficiently numerous to celebrate the feast of tabernacles in booths, on the borders of the Thames." But their joy was imprudent; the public spirit was far too bigoted for such an open display; and Cromwell, who had intended to give them a formal sanction, allowed his intentions to drop. After the Restoration, they came in greater numbers; many of them were Portuguese Jews, flying from the intolerance of their own country; and these were still farther increased by Jews from Germany, Poland, and Barbary. But the Portuguese Jews, many of them noble, all high-minded, and mostly rich, kept themselves quite distinct from their other brethren, whose habits, poverty, and ignoble spirit, rendered them indeed unfit associates; "the haughty Lusitanian Jew," says D'Israeli, "would have returned to the fires of Lisbon, ere he condescended to an intermarriage with the Jew of Alsace or Warsaw." The Jews, in London, were sufficiently influential and numerous to procure an act to be passed, in 1753, permitting their foreign brethren (for British-born Jews are British subjects) to be naturalised without taking the sacrament: but here the Legislature outstripped the public spirit, and popular clamour caused the act to be repealed in the following year. Since that period, they have lived undisturbed in this country; and in recent years their wealth, spirit, and activity, have been gradually pressing against those barriers of interdiction, raised in ignorance and bigotry, which shut them out from the free enjoyment of civil rights. The words, "Upon the true faith of a Christian," are still, however, in their way, when they aspire to offices of trust and honour; and the Court of Chancery has refused to make valid a legacy given for the instruction of Jews in their religion, though

any other charitable bequest for the benefit of Jews is good in law.

The condition of the Jews in some parts of the Continent has been very considerably ameliorated. Napoleon made them citizens, placing them on the same footing as other Frenchmen; some German powers have also given them civil rights; and in Holland they flourish. There are supposed to be from 28,000 to 30,000 in Great Britain, of whom about 18,000 are in London; in France, 50,000; in Holland and Belgium, 80,000; in Austria, Prussia, Italy, &c., they number nearly a million; in Russia and Poland upwards of half a million—while their numbers throughout the East are unknown.

What warrant is there, in Scripture or reason, that this widely-dispersed body is once more to be restored to what is called "their own land?" The land is no longer *theirs*; they forfeited it ages ago. Are they to be gathered from the lanes of London, from the high-roads of Russia, from Europe, and Asia, and America, to build again the house of David? Moses, David, and the Temple, belong as much to the past, as old Egypt, or Nineveh, or Babylon, or the Roman empire of the Cæsars—there is a progression in the history of the world as certain as in the life of man. Are they to be converted, in some remarkable manner, and quitting their pursuits in all parts of the globe, to hasten to the Holy Land, as a miraculous signal to the human race of the truth of the Christian faith? A poor compliment to the moral power of Christianity, to suppose that it requires the aid of so clumsy a contrivance! It is *our* Judaism that has helped to perpetuate the Judaism of the Jews. We must abandon our dreams about Jerusalem, and show the Jews that Christianity is a universal not a local faith—intended for the world, and not for a race. We must abandon our Judaical rites and ceremonies, and convince the Jews that we are not rivals but superiors. How can we laugh or reason them out of their distinctions of meats and drinks, when they still see a large portion of the Christian world bowing down to images, a forced continency obstructing the command of the Creator, as well as his blessing on themselves, that they should "increase and multiply," and even our own clergy walking in Levitical state, claiming tithe, and officiating at altars? And, lastly, we must convince them that the evil spirit of Judaism which has so long possessed the Christian church—the spirit of monopoly, of intolerance, and of persecution—that spirit which was sent judicially against the abominable idolatrous Canaanites, whose vices made the land ready to vomit them forth—that spirit whose operation was restricted within the bounds of the Hebrew Government, where law and religion were the same, and blasphemy was high treason—that that spirit, revived in an evil hour for us and them, and embodied in our practices and feelings, has no sympathy whatever with the spirit of truth. Then, as we restore them to the possession of civil rights, and cause them to stand up on their feet—as kindness melts their hearts, and association dissolves their prejudices—as knowledge breaks in upon their Rabbinical gloom, and the "day-star" arises—we will witness the gradual influence of the "dew upon the grass, and the rain upon the tender herb;" and as the Israelites draw near, to gaze, with other feelings, upon the burning bush of Christianity, they will hear the same awful voice that spake to their great ancestor—"Put thy shoes from off thy feet, for the place whereon thou standest is holy ground."

A SHARP CUT.

ONE day a shrewd son of the soil was sent to the house of a Yorkshire farmer upon his master's business, and, as the good old custom goes there, he had what is called a hearty drinking set before him; but still one part of the refreshment was a puzzle for Luke, being different from anything he had ever seen before—namely, a whole Dutch cheese. How to begin to it Luke was at no small loss to imagine: the master, however, popping in just at the moment, Luke, in a tone of apparent simplicity, said, "It's varry like a foot-ball this, measter; whereiver am e ta cut it?" "Cut it! wha," exclaimed the farmer, in the midst of a hearty crack of laughter, "cut it where you like, my man." "Wha, then," responded Luke with a smile, and popping the cheese under his left arm, "a'll cut it at hoame, if ye please, measter." —*Doncaster Chronicle.*

THE CHELSEA BOTANIC GARDEN.

We know nothing more delightful than to ramble during a summer's evening through the lanes and footpaths, from the western outskirts of London to the Botanic Gardens at Chelsea. The very localities call up pleasing or historical recollections: there is Gloucester Road, leading to Gloucester Lodge, once the residence of Canning;—Cromwell Lane, with its pretty almshouses, commanding a view of the somewhat crazy mansion inhabited of old by the Protector;—Mr. Greenwood's villa, where the last Duke of York expired;—and, finally, the beautiful Gothic new church, the master-piece of Savage, which greets our entrance into the populous district of Chelsea. Here leaving the unostentatious dwelling of the indefatigable Inghen (the well-known author of a Treatise on Insects, and who, though possessing a mere spot of garden-ground, cultivates upwards of 600 species of plants,) on the left, we arrive at Cheyne Walk, at the end of which we see a tall dignified-looking building; and, on rounding the corner of the contiguous wall, we arrive at a handsome iron gateway;—this, gentle reader, is the entrance to the Apothecaries', or Physic Botanic Garden, in speaking of which, a genuine lover of botany might be tempted to exclaim, somewhat in the words of Robins, when Gatton was under the hammer, "He who enters these walls opens the gates of Paradise!" Indeed, the view through the grating, richly festooned with the broad leaves of the *Aristolochia siphon* (or birth-wort), is highly pleasing. A broad gravel-walk, extending in a westerly direction, conducts to a group of magnificent agaves and aloes, arranged in front of the handsome building, the back of which we saw from the road. To the right, the giant leaves of the East-India plantain, overtopping the other inhabitants of the hothouse, invite to further inspection; while, to the extreme left, the lofty cedars, towering above a mass of objects, give promise of a rich treat in that quarter.

The place is chiefly celebrated, however, for the number of old and curious plants which it contains, and which are scarcely to be met with in any other collection; and, need we add, for the store of racy anecdote and inexhaustible information of the worthy curator, Mr. Anderson.

It is the most ancient botanic garden existing in this country; those of Gerard, Tradescant, and Watson, though previously established, having long since disappeared. The early history of this garden is involved in obscurity, and it is singular that the first mention of it in the minute-books of the Society of Apothecaries should be in a way purely incidental. It is there stated (1674) that several members proposed inclosing it with a wall, at their own expense; which accordingly took place. Ten years after this, Evelyn writes in his Diary, "1685, August 7th, I went to see the Apothecaries' garden of simples at Chelsea, where there is a collection of innumerable varieties of the sort; particularly, besides many rare annuals, the tree bearing Jesuit's bark, which has done such wonders in quartan agues. What was very ingenious was the subterraneous heat conveyed by a stove under the conservatory, all vaulted with brick, so as he has the doores and windowes open in the hardest frosts, secluding the snow." In 1691, it is described as having "a great variety of plants, both in and out of the green-houses, with perennial green hedges and rows of different coloured herbs, and banks set with shades of herbs in the Irish stitch-way, which are very pretty."

In 1712, Dr., afterwards Sir Hans Sloane—a name ever to be revered by lovers of science—purchased the manor of Chelsea, of Lord Cheyne, from whom the Society had previously rented the garden; and a few years after settled it upon the Society in perpetuity, at a yearly rent of £l., under certain restrictions: viz.—that it shall at all times be continued as a physic garden, for the manifestation of the power, wisdom, and goodness of God in creation, and that the apprentices may learn to distinguish good and useful plants from hurtful ones resembling them; also that fifty specimens of different plants shall be delivered annually to the Royal Society, until they amount to 2000; in default of which, the Royal Society may appropriate the whole ground to their own use at the same rent, and on delivering the specified number of plants to the College of Physicians, &c. Some years after this, the celebrated Philip Miller was appointed gardener, and under his direction the present handsome fabric, containing a library, public dining-room, lecture-room, and ample accommodation for the gardener, was undertaken and completed in 1732. Aiton and Forsyth (afterwards the King's gardeners) also successively filled the office of curator to the garden; and on the death of Fairbairn, in 1814, the present curator, on the strong recommendation of Sir Joseph Banks and Sir J. E. Smith, was appointed to succeed him.

A handsome statue of their benefactor, Sir Hans Sloane, by Rysbrach, was executed in 1737, by order of the Society, and it now graces the centre walk, facing the building. Looking southward from this statue, we have a fine view of the two majestic cedars, the ornaments of the garden, planted in 1683; and, continuing our course, we arrive at a handsome gateway, opening on the river, being the water-entrance for the members of the Society, when they used to arrive in their own barge to dine here.

It was in this garden that Sir Joseph Banks learned his first principles of botany, under Miller. Fifty, ay, or sixty, years ago, when residing at Chelsea with his mother, he might be seen any morning, from five to eight o'clock, trying experiments on aquatic and other plants, and here he soon learned to appreciate the intelligence of the present curator (then a journeyman), and to form a friendship for him, which continued uninterrupted till his death. Not a few of our eminent medical men owe their knowledge of botany to the lectures delivered both here and at the Apothecaries' Hall. Since the appointment of Dr. Lindley, within these few years, as demonstrator, the number of students has greatly increased. The lectures are delivered every Monday and Friday mornings, from May to August, commencing at eight o'clock.

Now let us revel, after this dry historical detail, amidst the beauties of nature. In this hothouse on the right of the building, a magnificent *Zamia horrida* presents itself. It is something between a palm and a fern. We remember its immense stem or trunk, standing like a rough-hewn pedestal of granite, for more than a year, without the slightest appearance of vegetation; and now how luxuriantly its crown of leaves extends on all sides! Here are the Fan Palm, the Sago Palm (from the pith of which sago is produced, as well as from that of the *Cycas revoluta*, a plant nearly allied to the *Zamia*), and the Date Palm, in various stages of growth—from the single-ribbed cotyledon (or first leaf) bursting its sheath at the surface of the soil, to the stately, many-fronded (leaved) tree. Nothing can be more dissimilar than the different stages of growth in this palm. It is extremely interesting to watch the germination of seeds; the two great natural divisions of plants being grounded on the appearance the infant vegetable presents. Few people would suppose that the hard stone of the date could germinate in the open ground, yet nothing is more easy than to produce young date-palms in this way; though, of course, they require to be removed into shelter before winter. Some ten years ago, when a hothouse was rarely an appendage to a suburban residence, Mr. Anderson was regularly called upon to furnish the Jewish synagogue in London with a frond (leaf, five or six feet long, with numerous leaflets diverging from it,) of this palm, to be used in procession by the high-priest, at the Feast of Tabernacles. As the frond was required to be still in its sheath—that is, before the leaflets are expanded,—while still young, and consequently near the heart of the tree, Mr. Anderson was beginning to find his stock much diminished in vigour by the yearly sacrifice of one of the leading shoots of a fine plant; when happily the Jewish merchants began to follow the lead of their Christian brethren, in erecting hothouses to grow their own palms, so that he has been relieved from this tax for some years past.

Here is the true Ginger, with its thick roots; Turmeric, of the same natural family; Arrow-root, so called because the thick fleshy root was supposed to extract the poison from wounds caused by the poisoned arrows of the Indians; Pepper, a climbing plant cultivated in the East, much the same as we do hops. But what is this reedy plant growing in a cistern of water? It is the celebrated Papyrus of the Nile, with its triangular stem bearing a tuft of flowers on the top. It was the thin pellicle lying between the bark and flesh of this stem that the ancients used as paper, stripping off and uniting the pieces till they formed the size required, when they were pressed and dried in the sun: hence the origin of our word *paper*.

In the greenhouses may be seen several species of *Asparagus*, chiefly from Africa;—how unlike our common esculent of that name! The Rice plant, which loves moisture, and has sometimes ripened seeds, &c. A whole day would be insufficient to notice every species of plant of which something interesting might be said, but we must not entirely overlook some of the unobtrusive denizens of the borders, in our walk round the garden. Here is the pretty Capers shrub, trailing its long straggling shoots like the bramble, with its delicate white flowers and bursting buds,—the latter not easily recognised as the capers we use at our tables. Further on we have a whole bed of the Mouse-pea, so named from the great resemblance the root bears to a mouse, both in form and colour; it is very palatable when boiled. It was a favourite hobby of Sir Joseph Banks to have a dish of these roots at his dessert.

This insignificant-looking vetch is the Chick-pea, the most nutritive of all pulse, and so extensively cultivated in the South of Europe. The Spaniards call these peas *garbanos*, and they enter largely into the composition of their *olla podrida* and *pochero*. Unfortunately the plant does not ripen its seeds sufficiently in this country to produce a crop. That row of plants of a greenish yellow colour is Alexanders (*Smyrniolum Olusatrum*), a name which carries us back in imagination to the time when it was in common use as a salad and asparagus vegetable. Beware of gathering that lurid clammy plant: it is the foetid Henbane, from time immemorial used as a drug. So violent are its properties, that the mere smell causes nausea and giddiness, and even delirium, in many persons.

On the rock-work, growing side by side, we find *Weld*, or dyer's weed, a species of mignonette without scent, used for dyeing yellow; and *Wood*, a cruciferous plant, formerly in great request as a blue dye before the introduction of indigo. It was the juice of this plant with which the ancient Britons used to stain their bodies. This plant was formerly called *Glastrum*, from *glas* (Celtic), blue; and from this Glastonbury derives its name, the plant being formerly much cultivated there.

But the great attraction of the garden at this moment is a magnificent specimen of the *Agave Americana*, erroneously called the American aloe, just bursting into flower. A temporary house has been erected to receive it, as a protection from heavy rains and the cold of autumnal evenings. This plant, which is of the pine-apple tribe, (its leaves resembling those of that plant, but being much larger and thicker,) was introduced into England from tropical America, as far back as 1640. It is frequently seen planted in tubs, as an ornament to old houses, and, from its enduring qualities and slow growth, was vulgarly believed to flower only once in a hundred years, but the time of its flowering is now found to depend on the degree of heat and cultivation bestowed on it. The first indication of inflorescence is a dense tuft of pointed leaves rising from the centre, out of which springs a thick scape or flower-stem, of rapid growth, which attains the height of twenty-five or thirty feet. Mr. Anderson has an apparatus for ascertaining how much it grows in any given time: he found the average to be five inches in twenty-four hours. The stem has now attained a height of eighteen or twenty feet, and the umbels, or branches, bearing tufts of flowers, are beginning to expand. When it has attained its full height, the appearance of the Agave is not unlike that of a majestic candlestick, with numerous branches diminishing in size as they approach the top.

The uses of this plant are many and various. In the South of Europe, where it is acclimated and planted as hedges, cattle are fed on the sliced or bruised leaves, which are very succulent. Soap is also prepared from them. In America, the fibres are used for thread and cordage; the inward spongy substance of the decayed stalk is used for tinder; and we have seen a long piece of this stalk, or a nearly allied species, exactly like a mower's whetting-stone in size and colour, which Mr. Anderson informed us was in common use in Brazil as a razor-strop! In Mexico it is one of the most valuable products of the soil. Just before the flower-stalk springs up, the heart of the plant is scooped out, forming a cup which soon fills with juice, and which is removed successively till the plant is exhausted, when the leaves are dried for fuel. This juice is either formed into *Pulque*, the Mexican beer, by being set to ferment, or is distilled into the spirituous liquor called *Mescal*.

Although the two thousand plants stipulated to be supplied to the Royal Society have long since been delivered, and though there is no danger of the ground being applied to improper uses, yet such is the mutability of all human possessions, that in a very few years this garden may cease to exist. The soil has become so completely exhausted by constant cultivation, that, though many cart-loads of mould are annually imparted, it is found totally inadequate to support the different vegetable productions with sufficient vigour. The old plants and trees are becoming languid and sickly, and many of them have died, which is partly attributable to the great increase of population in the neighbourhood, and to the gas and smoke of the different manufactories. Various places have been mentioned as desirable situations for the removal of this valuable establishment, such as Kensall Green or Wimbledon, and proposals have even been made for incorporating it with that at Kew; for which, of course, the free consent of the Society must be obtained, and an act of parliament passed accordingly.

From these causes, in a few years this spot will probably be covered with houses, and the Chelsea Botanic Garden exist but in history.

THE FOX AND FOX-HUNTING.

THE sports of the field are as various as they are attractive: there are few persons, whether born and bred in town or country, but are fond of field-sports of one kind or other. Some delight only in riding after stag or fox-hounds; others are content to follow the harriers. A great majority pursue, with their dog and gun, the black game on the moors, the birds on stubbles, the cocks and pheasants in the woods, or the water-fowl of the sea-coast or in rivers. Some there are who take no delight in any of these amusements, being averse to the fatigue of hunting and shooting, and who are rather inclined to seek for pleasure in the quiet and equally interesting exercise of the fishing-rod. All these pastimes have been sung of by poets, and minutely described by the Nimrods of every age. Already the newspapers are teeming with accounts of the exploits of sportsmen on the Scottish moors and mountains: the birds are declared to be in abundance, actually running in crowds in the way of their slaughterers; and it would appear to be an easy task for expert marksmen to "bag" their fifty or sixty brace in a morning. We were amused, the other day, by listening to the comments of a lady on the "doings" of a worthy under secretary of state, who was in London, and in parliament, eagerly and sedulously attending to his grave and absorbing duties, and almost the next moment was heard of in his native country, as having, with the assistance of two friends, killed seventy-two brace before breakfast! "Pity," she exclaimed, "that so fine a man, and so promising a statesman, should be devoted to so undignified an amusement!" And so, selecting this as her text, she enlarged on the wickedness, the folly, and the absurdity of all these aristocratic enjoyments. A fox-hunter she termed a galloping idiot, and a sportsman a fowling fool, and wound up her oration by the usual definition of an angler—a rod, with a fool at one end and a hook at the other.

Now, we are not inclined at present to give any formal opinion upon either the *morale* or the *rationale* of field-sports. We are not now in our rostrum, and are content, for the nonce, to take things as they are. Our readers, indeed, may easily conjecture that we think *men* might find somewhat more intellectual amusements; but seeing that there are men—sensible men—who find pleasure in hunting a fox to death, or stuffing a bag with game, we shall give a few brief notes on the Fox and Fox-hunting.

This "nightly robber of the fold" is the *Canis vulpes* of naturalists, and is as much detested for his depredations on poultry, &c. as he is valued for the sport he affords in the chase. There are many noblemen and gentlemen of fortune who would never visit their country residences at all, were it not for the exhilarating sport of fox-hunting; and thousands of high-bred horses are kept entirely for the purpose of joining in the pursuit.

The fox is noted for rapacity and cunning; it hides by day in thick underwoods, or among furze on commons or on fields,—on which account these haunts are called *covers*. Foxes breed in burrows formed by the rabbit in sandy banks, or rocky brows, where there is a covering of bushes of any kind. They bring forth from four to six cubs at a litter. The burrow, wherever it may be, after serving their purpose as a nursery, they afterward consider as a stronghold to which they always retire, if they chance to be chased by the hounds. In districts where foxes abound, there are always several of these *earths*, as they are called by the hunters, and with which all the fraternity of foxes appear to be acquainted; for to one or other of these earths a chased fox is sure to make, as soon as he or she is roused from a cover. In order that a day's sport may not be balked by the chase running too soon to earth, the *stopper* (a man attached to every pack of fox-hounds) is sent out on the night previous to the appointed hunting-day, to stop with turves, or other material, all the earths in the neighbourhood of the place of meeting.

We knew a gamekeeper, who, thinking that the foxes devoured too many of the redundant rabbits, which were his perquisite, set traps every evening at the mouths or principal openings of the fox-holes to catch the destroyers. While thus employed, a

whipper-in of Tom Oldaker's (Berkeley Hunt) used to dog the keeper, and employed himself in striking his traps as fast as they were set. On one occasion the keeper doubled, and detected Will at his work of mercy. When challenged about his presence there, Will could only answer, "Pray forgive me—remember, living foxes give us bread."

The fox makes great havoc of pheasants, partridges, and all other ground-nesting birds, and will dodge and catch sky-larks, when at roost on the ground, like a cat. But their favourite station is in or near an unclosed rabbit-warren; for here they have not only a choice of food, but safe retreats to retire to, in case of alarm from the approach of an enemy.

When hard pressed for want of food, the fox avails himself of whatever he can pick up about a farm-house, invades the poultry-sheds, if possible, and helps himself. Nor does he feel any reluctance to seize a stray lamb, if it fall in his way, or if he can surprise it at a distance from the flock. But in consequence of the breed being much reduced, the fox is not so troublesome to flockmasters as in former times, when it was customary and absolutely necessary to "wake the folds," to guard against the attack of the fox; and in still earlier times, against the wolf also. The fox, like the wolf, would be extinct in a few years, were it not specially protected by influential sportsmen, and even, it is said, imported in considerable numbers from the Continent, or from one part of the country to another, for turning down; and the keeper who is known to entrap or shoot a fox receives the execrations of the whole company of foxhunters, and remains ever after a marked man.

Many marvellous stories are told of the subtilty of the fox. That he has recourse to many stratagems to puzzle and avoid his pursuers, is well known. He will climb a pollard-tree, and hide himself among the branches, and if it be hollow, will descend into it for safety; or, when hard pressed, will rush into an inhabited cottage, clamber up the side of the chimney, and hide under the thatch of the roof; or, when he has an opportunity, will run through a flock of sheep, to distract his pursuers; or plunge into a river, and cross it obliquely, for the same purpose. He really appears to be conscious that his scent betrays his course and whereabouts; for, when he breaks cover, he runs, if he can, side-long to the wind, that his scent may be blown to the leeward of his real course.

These are all instances of his sagacity which are well authenticated; but that he counterfeits death when found in a hen-house, which he has entered but cannot escape from; that to free himself from fleas, he gathers a mouthful of wool, and stepping slowly backward in a pool till almost over-head, causing the vermin to take shelter in the wool, which at last he drops, and allows to float away; and that he takes a branch of a tree in his mouth, to swing himself over the edge of a precipice, to gain a hole a little below the brink, are all such signs of rationality as to exceed belief.

Fox-hunting, with a *crack* pack of hounds, is one of the most exhilarating of all rural sports. The cheering hollowing and horn of the huntsman,—the eager responses of his attendants and company,—the varied challenging and ardent clamour of the pack,—the loud smacking of whips, all reverberated by surrounding echoes, form an association of cheering sounds, which, with the impetuous motion and all attending circumstances of excitement, arouses even the most sedate of those who are averse to field-sports to be partakers of the animating pleasures of the chase.

Nor is it only those beings, whether rational or irrational, actually engaged in the pursuit, who join in the stirring scene. Sheep crowd together, and remain alarmed spectators;—horses, and cattle of all ages and descriptions, quit their pastures, and will even break down fences to follow the hounds! The rustic young of both sexes are all on the alert, and even enfeebled age will repair to the nearest commanding station, to have a view of the joyous train. Unhappy he who, mounted on a sorry *cocktail*, soon loses sight and sound of both hounds and huntsmen, and is doomed in ambling pace to wend his solitary way, far behind the

distant pack, and, if he persist in his onward course, has the mortification, perhaps, to meet, returning from the death, the jovial company of which he had been all day in pursuit!

Foxes are sometimes domesticated, and kept chained to a kennel like a yard-dog. In this state they exhibit all those traits of cunning for which they are proverbial. If they wish to entice a puppy or other animal within the length of their chain, they slink cautiously to the farther end of the kennel, and lie down as if asleep. If the intruder venture to approach within the door, the fox springs upon it suddenly, and seldom misses inflicting a snap of punishment. When fighting a dog about their own size, they always have the best of the battle, owing to the sharpness of their bite and nimble action, snapping at every part of their opponent, while the latter aims at the neck or throat only; and of which he cannot lay hold, without first suffering severely in the fore legs and jaws. This handsome animal may be also brought up as an inmate of the house, were it not that its abominable stench is so powerfully offensive.

The fox is resolutely brave against any single antagonist, and will fight to the last, and, even when surrounded and borne down by numbers, is so obstinately sullen that he scorns to complain, even while the pack of dogs are tearing him to pieces! Indeed, the voice of the fox is never heard except when the sexes call on each other during the night, and which they announce by a weak and rather shrill bark.

HISTORY OF THE PENNY POSTAGE.

THE act authorising the government to reduce the postage on letters to a uniform rate of one penny, is now part of the legislation of the country. When the measure comes into operation, depends on the diligence or anxiety of the authorities. The act makes it "lawful for the Lords of the Treasury from time to time, and at any time, after the passing of this act," &c. It cannot be long, however, before the measure is in operation; and then every schoolboy may send letters to the Land's-End, or John o' Groat's House, for the price of a bit of gingerbread. That some minor evils or inconveniences will arise at first, is a matter of course; but the benefits—we do not *risk* much in prophesying—will be "prodigious." To whom are we indebted for this great change? What power is it, that has thus almost battered down the post-office snugery, and scaled the walls of a fortress, deemed but the other day quite impregnable?

That searching "spirit of the age" which produced the Reform Bill, and has been overhauling most of the public establishments of the country, paid a visit to the Post-office in the year 1835, in the embodied shape of a government commission, for the purpose of making an inquiry into the mode of conducting its business. These commissioners, in a report dated July 23, 1835, said—"It appears to us that it is the strong tendency of the present system to place all the duties and powers, both of control and execution, in the hands of a single subordinate officer; and although we are not disposed to undervalue the services of Sir Francis Freeling*, yet we cannot think that this is the proper and satisfactory constitution of any public department." This was a home thrust; and the publication of the successive reports of the commissioners, containing the evidence taken before them, with their suggestions for improving the management, &c., confirmed the general impression that the post-office, hitherto lauded (and to a certain extent justly), as a most wonderful establishment, was capable of being made much more available to the community.

Various intelligent men—amongst them Mr. Baring, now Lord Ashburton—had put forth opinions respecting the inexpediency of making the Post-office a medium for raising a portion of the revenue of the country. This was, at first, condemned as chimerical—"For see," was the reply, "what an admirable thing it is for everybody to get their letters conveyed promptly and safely; and while they are gratifying or serving themselves by their *writings*, helping to support the expenses of government." But the opinion spread, notwith-

* Sir Francis Freeling, our readers will recollect, was for many years secretary of the post-office establishment, and, in that capacity, had entire control over it throughout the country. He died about three years ago, and has thus escaped the experience of changes he never contemplated.

standing; and the agitation about the reduction of the newspaper stamp duty helped to spread it still more. The leading idea in this latter agitation, was to get the newspaper stamp duty abolished altogether, as being a "tax upon knowledge;" and the abolition of the stamp-duty upon almanacs afforded a precedent. But the question arose, if the stamp-duty on newspapers is taken off, how will newspapers get circulated by means of the post-office? The stamp-duty is another mode of paying the postage at present—it is, in fact, paying the postage in advance, by a mode which saves time and trouble to all parties—how is this to be remedied, if the stamp-duty is abolished? Mr. Charles Knight, the bookseller, who was one of those who felt a personal interest in the question of getting the newspaper stamp-duty abolished, proposed that *stamped covers*, at a halfpenny or a penny each, might be used, and that thus the newspapers might still retain their post-office privilege, without at the same time imposing a tax on those who received their papers by private hand. This idea was not adopted: but the newspaper stamp duty was reduced in 1836 to one penny, thus making every purchaser of a newspaper contribute his share of expense towards maintaining the post-office privilege.

Here, then, was a beginning; if newspapers could be sent freely by this mode of postage in advance, why might not a similar mode be applied to letters? Mr. Rowland Hill, Secretary to the South Australian Colonisation Society, and one of a family of brothers possessing considerable ability and tact (such as Mr. Matthew Davenport Hill, the barrister, some time M.P. for Hull, and lately appointed recorder of Birmingham, and Mr. Frederick Hill, one of the prison inspectors), sat down to calculate what it cost the Post-office to carry letters, and was surprised to find it the merest fractional amount, as compared with the prices charged. This, of course, anybody could have known, who thought for a moment that the Post-office paid over to the revenue a *profit* of at least a million and a half annually, after defraying all charges of management. But these things require to be demonstrated as clearly to the great majority of us, as Columbus showed to the courtiers, that an egg would stand upright if bruised at one end. It was, perhaps, as surprising at first to Rowland Hill's own mind, as it was afterwards to the public, that, after deducting the newspapers, whose expenses were already paid for by the stamp, and the franked or privileged letters, the expense of which had no right to fall on the postage-paying public, the actual expense of conveying a chargeable letter (taking the average) to any part of the kingdom, was only a very small fraction of a penny. He thereupon set to work; wrote a very small pamphlet, which was published in the beginning of 1837; and suggested Mr. Knight's idea of using stamped covers, so that letters might be paid in advance at a uniform rate of one penny. This pamphlet at once attracted great attention, for the public mind was prepared for it; otherwise, it would have fallen as silently as an ingenious pamphlet on joint-stock banks, or the derangement of the money market. Mr. Rowland Hill presented, in a simple form, an idea which had been floating in many minds; he suggested a remedy for an inconvenience which everybody felt; he spoke feelingly to the pockets of all commercial men, and deeply interested the philanthropists. The subject has been, accordingly, bowling on for the last two years; petitions flowed in upon parliament; a committee of the House of Commons, which investigated the matter in 1838, reported favourably; and though the Post-office authorities resisted and deprecated, the merchants praised and pressed. Without the assistance of the commercial classes, the measure would not have been won so soon—but when they take up a subject earnestly and unitedly, they are almost sure of carrying it.

Well, we are soon to have the enjoyment of penny letters in abundance; hunting for franks may be considered as abolished; and though, at first, we may be called upon to make up a deficiency in the revenue, and thus to pay for our letters in some other way, let us not forget this—that under what now may be called the old system, the wealthy and privileged classes had the advantage, because they could frank, or had facilities in getting franks, while under the new system the poorer classes have the Post-office thrown open to them as freely as it is to members of parliament. In opening, therefore, our penny letters, let us not forget that some portion of the credit in obtaining the boon is due to Mr. Rowland Hill, the demonstrator of the practicability of the scheme of a penny postage; to the newspaper press, of tory, whig, and radical principles, for hammering at the subject till the noise made the Post-office shake; and lastly, to the generous public, who saw at once what was good for it, and spoke to its governors in a "gentle whisper," which has proved irresistible.

BALAAH AND HIS ASS IN THE HOUSE OF LORDS.

Francis Atterbury, bishop of Rochester in the reign of Anne and George I. was, as most of our readers are aware, a conspicuous political character. That he had great talents and great ambition, is unequivocally admitted: he is also charged as being a very unprincipled man, though, probably, on insufficient grounds. He aspired to being archbishop of Canterbury; but the death of Anne disappointed his hopes, for George I. disliked him. He was afterwards deprived of his ecclesiastical preferments, by a bill of pains and penalties, which passed the legislature, banished the kingdom, and died at Paris in 1731,—consequences resulting from his political intrigues and efforts to restore the Stuart dynasty.

The bishop, one day, in the House of Lords, speaking of a bill under discussion, said that he had prophesied that such a measure would be attempted, and that he was sorry to find himself turn out a true prophet. Lord Coningsby, in a passion, said, that one of the right reverend bench had set himself forth as a prophet, but, for his part, he did not know what prophet to compare him to, unless it was Balaam, who was rebuked by his own ass. On this Atterbury replied, that he was very well content to be compared to Balaam, only he was at a loss to find out the ass; for he was sure nobody had rebuked him—*except his lordship*.

YOUTH AND AGE.

The man knows more than the youth—he has more facts in his memory; but has he more aptitude to learn, more capacity for reasoning? No: it is at the commencement of youth, at the age of desires and passions, that our ideas shoot forth, (if I may so say,) and flourish with the greatest vigour. It is with the spring of life as with the spring of the year. The sap then mounts vigorously into the trees, spreads itself through their branches, is diffused among the twigs, shades them with leaves, adorns them with blossoms, and sets their fruits. It is in the youth of man, in like manner, that those sublime thoughts are set which are one day to render him renowned.

Helvetius on Man.

THE OYSTER.

With how many pleasing associations do not our awakened remembrances invest this noble animal! An oyster is one of the elements of social existence—a delicacy of no age, sex, or condition, but patent to the universal family of man: good in a scallop, better in a stew, best of all in the shell—good in pickle, in curry, in sauce—good at luncheon, before dinner, at supper—good to entertain a friend, good to eat by yourself—good when you are hungry—good, moreover, when you are not. The poor man eats oysters at a stall—you and I at our favourite tavern—the peer in his *salle-a-manger*. In lodgings, in chambers, in barracks, in the public office, in the editor's room, the student, lawyer, soldier, secretary, or gentleman of the press, recruits his exhausted spirits with an oyster; the emaciated valetudinarian thanks his kind doctor for permission to taste the nutritive and grateful food; the faded actress, in an interval of her weary toil, despatches the prompter's boy with a sixpence, and derives the life and energy of her closing act from the refreshing stimulus of an oyster.—*Blackwood.*

A GREAT DIFFERENCE.

In Lynne, their mayor is allways chosen out of twelve alderman, and they out of eighteen others. One of the eighteen being at Rising (an ancient but decayed burrow-town), and the then mayor a mechanic man, a butcher, or the like, says he—"Mr. Mayor, I hear you have a very odd forme and manner of election here of your mayor." "Why, how is that?" says the mayor. "Why, they say for certain that you and all your brethren gor into a barne, where every man hath his bottle of hey layde him for a cushion: then ther's a calfe turned in at the barne-dore, and looke to what bottle the calfe gor first, hee's the man." "Why then," says he, "I see the difference betwixt us and our brethren at Lynne: wee choose with one calfe, and you with eigheteen."

Thom's Ancient Anecdotes and Traditions, &c.

GIVE US OUR ELEVEN DAYS.

Bradley, astronomer-royal, had a considerable share in the assimilation of the British Calendar to that of other nations. Lord Chesterfield was the original promoter of this measure, which was carried in 1751. The following curious anecdote happily illustrates the presumption and ignorance of the mob of those days:

Lord Chesterfield took pains, in the periodical journals of the day, to prepare the minds of the public for the change; but he found it much easier to prevail with the legislature, than to reconcile the great mass of the people to the abandonment of their inveterate habits. When Lord Maclesfield's son stood the great contested election for Oxfordshire, in 1754, one of the most vehement cries raised by the mob against him was, "Give us back the eleven days we have been robbed of:" (the reader will recollect that Hogarth introduces this in his Election Feast;) and even several years after, when Bradley, worn down by his labours in the cause of science, was sinking under the disease which closed his mortal career, many of the common people attributed his sufferings to a judgment from Heaven, for his having been instrumental in what they considered to have been so impious an undertaking.—*Edinburgh Review.*

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